SHRI HARI

BENEDICTORY DISCOURSES



A REQUEST .

My humble request to all strivers of God—Realisation is to go through this book atleast once

Swami Ramsukhdas

(Translated into English by Shri S C Vaish)

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FOREWORD

Revered Swami Ramsukhdasji Maharaj is very well known to the spiritual aspirants of the country, particularly in northern India He is a real saint, and has deep insight into the holy scriptures particularly Bhagwadgita. His life is dedicated to the revival of spiritual values. He is extremely devoted to the spiritual advancement of the people, and consequently travels all over the country to inspire and guide the people in this direction He emphasises that the object of a human being is attainment of God—Realisation. This can be attained immediately if the seeker has a keen and the only desire to be fulfilled, and by giving up the desire for worldly pleasures and accumulation of wealth etc. The discourses of Swamiji Maharaj are immensely helpful and valuable to the true aspirants of God—Realisation. The mysterious precepts are explained in a simple language and style

Several books of Swamiji Maharaj have been published in Hindi, but it was felt that Non-Hindi speaking audience is deprived of the benefit of his discourses This need has been fulfilled by this book which is the English version of the valuable collection of a few benedictory discourses delivered by Swamiji Maharaj at Gita Bhawan, Rishikesh.

Every translation suffers from a drawback because some charm of the original is bound to be lost in this process. We tender our apology to the readers for that The publishers will feel amply rewarded if the translation is able to touch the hearts of even a few seekers of eternal truth

Vijayadashmi, Vikram Era 2039 — **B P. Gupta**
Jaipur, October 27,1982 — Retired Professor

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॥ श्री हरिः ॥



1. How to get Rid of the Dependence on the World

By becoming dependent on God, our dependence on the world vanishes and by giving up dependence on the world, we automatically depend on God. We should give prominence to either of these two, the result will be the same. Either we should depend on God or give-up dependence on the world. Dependence on the world is the main obstacle to God Realization and attraction for accumulation of things for enjoyment (pleasure) is the main obstacle in giving up dependence on the World. This attraction for temporary pleasures of the world is the root cause of our dependence on the world. If this attraction is rooted out, the dependence on the world will vanish. If there is attraction for worldy pleasures, we can't be free from the main trouble of our dependence on the material world, even if we may become a saint, give up money and material, go to jungles or any other place.

This worldy pleasure consists of seven things. They are sound, touch, form, taste, smell, the five senses and respect and praise. These seven are the main obstacles to God-Realization. So long as there is attraction and love for them, we can't give-up our dependence on the world, and without giving up this dependence, we can't totally depend on God.

On the other hand if we depend on God, our connection with the world will break up and we shall be free from our attachment to the world. This attachment to the worldy pleasure is a great temptation We can get rid of it by giving it up. The method to give it up is to be engrossed in prayer, worship and rememberance of God by depending only on God. By getting spiritual joy, we can easily get rid of the worldy pleasure. As compared to the spiritual joy material pleasure stands no where. When we start getting that spiritual joy, the worldly pleasures grow insipid. Worldy pleasures, respect and praise are nothing before that joy. There is an uncommon and exceptional joy in becoming dependent on God We should experience that joy. That joy can be experienced either by feeling or by understanding.

We should feel that God exists and He is mine, and I am His 'No one else except Him is mine'. 'No one else' is important. Otherwise we accept God as ours by having attachment and connection with the world But our connection with the world can't continue. It is to come to an end. We don't even remember the family with which we had affinity in our previous birth In the same way we shall forget our relationship with the present family, money and material There will be no affinity. So it is better to give up our attachment to them ourselves, otherwise we shall be forced to give them up. They are short lived and temporary. We can't continue our possession over them Our continuous attachment, to what is actually temporary, is only due to our own foolishness.

Let us think of our childhood At that time we had certain friends, relations, toys etc But today we have only a dim and vague memory of them We don't have even the least relationship with them. At the time of our childhood what appeared to be permanent truth can't be proved today Similarly the positions and the circumstances we are in today appear to be true, can't at a later stage be proved true Like the childhood the present is also passing. We know neither about our past nor about our future. Everything is turning to naught The present at which we are getting enchanted actually doesn't exist, it only seems to exist. The so-called present is the time which actually doesn't stay even for a moment, it is just the junction of the past and the future. The future which is turning into past is called present So there shouldn't be any difficulty in giving up what really doesn't exist Even though we may not wish to give it up, it will have to be given up; there is no way to maintain it. In wishing to maintain it we shall have to face ignominy, pain, sorrow and torture etc. On the other hand by giving it up we may have the way for enlightenment and God-Realization, the state of bliss

So let us either give up dependence on the material world or surrender ourselves to God We should humbly and sincerely remember Him, weep before Him and pray to Him in the words of Saint Tulsidas "O My God ! I have tried my best to give up this material world, but I have failed in my efforts. Now I surrender myself to you, only you can do it" The moment we find ourselves

helpless by exhausting all our energy and power, our egotism vanishes and we get spiritual enlightenment and perception. But without exhausting all our energy and power we cannot be exclusively devoted to God. Exclusive and supreme devotion to Him is necessary

So long as we depend on our power, we can't surrender ourselves completely to God. If we think that we can get spiritual enlightenment by our power, we should apply it to our utmost As soon as it is applied to the utmost the spiritual enlightenment is attained On the other hand if we give up dependence on the material world without applying our full power, the same can be attained. Dependence on materialism is the main obstacle to our dependence on spiritualism. So we should either surrender to God, or apply our power to the utmost, or give up dependence on this material world, the result will be spiritual enlightenment

Dependence on the material world is just like Kwiptch ('क्विप् च') formula in Sanskrit grammar It doesn't remain stationary Similarly the material world also doesn't remain stationary even for a moment. By depending on it we can neither develop virtues nor progress Therefore dependence on the world is merely an illusion which can give nothing but loss

Dependence on the material world will lead us to loss and only loss, We may find out several excuses as obstacles to God-Realization -such as - our actions are not

proper, the deluding potency of the Lord prevails everywhere, we are unable to get a great soul to guide us, God is not merciful to us, the atmosphere is bad, we don't get good company, our luck is unfavourable and so on. These are mere excuses without any base. They are the methods to deprive ourselves of the true benefit of spiritual enlightenment we can get The fact is that we don't want God-Realization or spiritual enlightenment. So we have sought these baseless excuses

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You may talk of me that I don't realize the realities of life as I have no family, no business; I have to do nothing to earn my livelihood, I can only talk and so on. But the fact is that you want to avoid the way to spiritual perception and so you have discovered several excuses If your actions are an obstacle, you are responsible for them. If your Sanskaras (influences) of the past are an obstacle, can you not root out them? You may reply that they grow automatically. But the fact is that they seem to grow automatically, actually you have produced them by your thoughts, actions and by relishing them. You have put them in your innersense, so they seem to grow now. You yourself are responsible to create all this. Can any one oppose this fact? Some one asked a saint "Great Sire, how to concentrate the mind in God?" The saint replied, "Get yourselves engrossed in God, the mind will automatically concentrate The mind goes to those materialistic things to which you have attached yourself" The gentleman again asked, "Great Sire, this wicked and flickering mind does not go there only but it goes everywhere"

The saint again asked "Do you ever resolve to drink tea with the Viceroy"? You say 'No'. The reason is that you have not attached yourself there. If you give up your attachment, the mind will not flicker. You are responsible for it yourself You can't blame anyone else

आप कमाया कामडा किणनें दीजै दोष,
खोजे जी री पालडी कान्धे लीनो खोस।

If you are determined to give up your attachment to the material world, but you are unable to do so, the inability will torment you and make you uneasy and you will start weeping. All of us might have had the experience of weeping during our childhood A child can force the members of the family to do any work, it wants to be done by the power of weeping Everyone of us might have applied this method during our childhood If we start weeping before God, He will be forced to fulfil our wish because we are His dear children. He has no power to avoid us, if we weep uneasily before him.

The worldly health and materialistic pleasures depend on fate If our fortune favours, we can get them otherwise not, even though we may weep to get them. But if we weep before God to attain spiritual bliss, He can't turn a deaf ear But He doesn't care, if we weep for materialistic pleasures He knows that the so called worldy pleasures don't lead us to a happy and blissful life but to a more painful and miserable life

People say that they prayed to God to grant them what they wished, but it was not granted. There was a gentle-

man whose wife fell sick. He prayed to God for her recovery, but she died. He ceased to be a believer because God didn't take any heed of him in saving his wife. According to him God failed in his mission as He could not help him in removing his pain and worry by saving his wife But the man doesn't think seriously that all these worldy things he asks for lead to pain and misery only So God does NOT grant such a favour. But if you have a spiritual desire and you weep before Him to get it fulfilled, He can't turn a deaf ear, because He knows that you weep for something which is true and real, not illusive. According to Him one who runs after unreal and illusive materialistic things is foolish and mad The man gets pleasure in getting and continuing possession over these materialistic objects. This accumulation of things for personal possession and enjoyment is the main trouble

I tell a very secret and vital point for strivers of God-Realization That point may seem to be full of my self praise, but I don't actually want self praise. This point is not only mentioned in the Scriptures, but I have also experienced it All these materialistic objects and pleasures are bound to slip away We feel unable in giving them up But don't be discouraged and disheartened If you can't do by your power, pray to God, weep before Him and entreat earnestly, "O Lord ! What should I do ? I am unable to do it by my power". The moment you feel helpless, God will help you The attachment to the world will also break up as soon as you feel more pain to give it up than the pleasure you have taken If the pain is a little

more than the worldly pleasure, the worldly pleasure will be given up. So this internal pain is our great benefactor. The pain which comes to us because of worldly circumstances such as lack of money, material, son and honour etc , is external and unreal But the real pain is internal and has an inner burning sensation for God-Realization and giving up dependence on the world. God cannot bear that internal pain He is endless bliss He can't bear the real pain of any one He is harder than thunderbolt and softer than a flower

'वज्रादपि कठोराणि मृदूनि कुसुमादपि'

Who can understand such a nature of God ? God is harder than a thunderbolt which can break a mountain into pieces and is softer than a flower. It is said about the saints that their heart is just like butter The poets wanted to give simile of a saint's heart to butter, but they could not express it properly because butter gets melted when it gets fire But the saints get melted after seeing the pain of others

संत हृदय नवनीत समाना। कहा कबिन्ह परि कहै न जाना।
निज परिताप द्रवहि नवनीता। पर दुख दुखी संत सुपुनीता॥

When even the saints can't bear the pain of others, how can God, the adored of the saints bear it ?

God's nature has descented to the saints Thus God can't bear the pain of others. Though God is all powerful, yet he is very cowardly in bearing the pain of others There his bravery comes to naught. In that case he doesn't

mind about his praise or calumny He dances for getting butter-milk from cowherdesses. The cowherdesses intoxicated with love ask Him, "Dear, dance and then we shall give you a little butter-milk" God without caring a bit for his insult dances God whose mere pulsation creates and dissolves infinite universes, dances before the cowherdesses God has not changed today. If we want to give up dependence on the world and continue dependence on God and weep piteously before Him to fulfil this wish, He can't bear our pain and we are sure to get rid of the dependence on the material world

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2. Reality and Illusion

There are two things, one which really exists and the other which actually does not exist but seems to exist The problem is what really exists is not visible (seen) and what seems to exist does not stay. For example the existence of self '(I am)' is a reality, because it remains in the state of wakefulness, sleep, soundsleep, unconsciousness and trance, although it is not seen On the other hand the body and the material world which are seen, actually does not exist because they don't stay but pass away

One who has real existence is never destroyed The eye can see the whole world, but it can't see itself In the same way the Supreme Lord who is the illuminator of the world and by whose power all the things are illuminated is not seen.

'विज्ञातारमरे केन विजानीयात्'

How to know the knower of all? As the eye which sees all the things can't see itself, in the same way the knower of all is not known

Whatever seems to exist does not remain the same and has never remained the same. This is the simple experience of everyone of us that the visible is changing all the time. All of us know this fact but we don't accept it We accept this passing visibility as real and we accept that it is difficult to attain the real essence which is the base of the visible world and which illuminates it It is a great

surprise He exists and is already attained. It is by His enlightenment that the illusive material world seems real

जासु सत्यता ते जड़ माया, भास सत्य इव मोह सहाया ।

Actually it is not real, but it seems to be real because of our ignorance The sense organs, body, mind, intellect and the material world—all belong to one category or class and their knower and illuminator belongs to a different category The sense organs, body, mind, intellect and the material world are changing all the time, they are passing and flowing They can't remain the same. They are all turning to naught It is a plain truth, Let us think of our childhood Where is our childhood and where are the circumstances of our childhood? They are no more now. Similarly the circumstances and the age we are in today will not remain in future They are sure to pass away. But the knower and the illuminator of all these things and circumstances never changes He is the same all the time Now the question arises—How to attain Him? The answer is that nothing is to be done because whatever is attained by doing has creation and dissolution That is born and perishes But to do nothing doesn't mean idleness, laziness and negligence, it means to get established in the eternal essence which is ever attained It is said in the Gita that by making the mind steady on the soul, you should allow no thought to enter the mind.

आत्मसंस्थं मनः कृत्वा किञ्चिदपि न चिन्तयेत ।

(गीता ६/२५)

That eternal essence prevades everywhere. You should accept it and then think of nothing.

It is said that if you think about the Supreme Spirit, you will lose your identity with Him because it is not possible to think about an object, unless the thinker and the object of thinking are different. Therefore get established in the universal—self and be silent. By being silent you will experience your identity with the Supreme Soul which is self-evident, because everyone is automatically situated (established) in Him. By thinking about trashy things you can't experience your situation in the universal-self. In the Gita the spontaneous situation has been expressed by the word "Swastha" (स्वस्थ) (Gita 14/24) i.e. establishment in the self All the human beings actually are established in the self, but they accept themselves established in the body which is separate from the self

'पुरुष. सुख दुःखानां भोक्तृत्वे हेतुरुच्यते'

The experiencer of joys and sorrows is the purusa or the individual soul (spirit) Now the question arises which individual soul becomes the experiencer of joys and sorrows The answer is —

पुरुष. प्रकृतिस्थो हि भुङक्ते प्रकृतिजान्गुणान् ।

It is the soul abiding in or identifying with Prakrti (Matter) which is the experiencer of joys and sorrows When is he the same in joys and sorrows? He is the same in joys and sorrows when he is established in the self And there is no labour in getting established in the

self because that is already established Nothing is to be done except accepting this fact that there is one who is All-truth, All-consciousness and All-bliss and you are already established in Him In this situation don't think about anything and remain in that situation as long as you can. Take no heed of any thought; if it comes to your mind, it is bound to perish because whatever is born is likely to perish Like the ebb and flow of a wave the thought appears and disappears You should not think it good or bad, favourable or unfavourable and you should not be pleased or displeased To think it good or bad is to entrap yourself Therefore remain indifferent.

People do a lot of labour to control their mind, yet it is not controlled Neither try to control it nor apply it any where Have an indifferent attitude and you will see that there is no problem because the force of the mind will perish spontaneously. Why do you intentionally get into trouble by trying to eradicate it? Let the passing passaway

Lord Krishna in the Gita has spoken very little on the volatility of the mind, Arjuna put the question in two couplets which Lord Krishna replied only in the half couplet. In the first half couplet He has supported Arjun's statement and in the second half He has replied that the mind can be kept under control by practice (अभ्यास) and dispassion (वैराग्य). To make it clear He has further said :—

असंयतात्मना योगो दुष्प्राप इति मे मतिः

The man whose mind is not under control, for him it is difficult to achieve this yoga discipline.

To control the mind does not mean to concentrate or check it just like controlling a horse with bridles. Here 'Control (संयत) means not to think about worldy pleasures but detach yourself from the mind and not to work according to it. In 'तयोर्नवशमागच्छेत' also it has been said that do action without having either attachment or malice. We should not attach ourselves to the mind, we should be indifferent. By thinking what is going on in the mind you connect yourself with it, otherwise it is separate from you. You are everliving and it is ever changing. Why do you worry if it is volatile? To be indifferent is the best method to keep it under control It is the experience of everyone of us that we try our best to control our mind and concentrate it on the Supreme Soul, yet it never concentrates. We want to remember God in solitude but the material world comes to our mind by force. So pay attention to what I say. Are you responsible for what you don't want to remember but comes to your mind? You get entangled without rhyme or reason. The thought that is born is bound to perish So why do you get into trouble by connecting yourselves with it? There are two things one is what you do and the other is what happens. You are responsible only for what you do. But you are not responsible for what you do not do, but what happens. You have grown old from the young age but are you held responsible for it?

Therefore you are not responsible for the worldy thoughts that come to your mind If you try to eradicate the thoughts from the mind, it means you are accepting their existence and making them more powerful They are all perishing all the time. Lord Krishna says not to think about them 'न किञ्चदपि चिन्तयेत' If you don't think, but the thoughts come, they will calm down like the waves which rise and ebb You should be indifferent without interfering and this is a very good tact to control the mind.

I have got this tact after several years. So apply this tact instantly. Be indifferent to the mind. Now the other point in question is that the thoughts which come to your mind are either about the past or the future events or circumstances which don't exist at present. Thus the mistake that you commit is that you accept the non-existent as existent and then try to eradicate them Actually you are not eradicating but trying to give existence to what really do not exist and ensnare yourself in trouble.

You do not pay attention to the Supreme Soul who is ever attained but try to catch and then fight against the past and the future events & circumstances which do not exist at present. Only the Supreme Soul has this existence at present. Shri Krishna declares in the Gita—"I know all the created beings (who existed or will exist) of the past, present and future, but O Arjuna, none know Me."

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ गीता ७/२६

This couplet proves that everytime is present for God because He is present all the time. As in the reel of a movie all the scenes are present but the spectators feel that some scenes have passed, some are before the eyes and some will be seen; in the same way for God the past, present and future—all are present while we think them as past, present and future. Only God exists at present and therefore to think about God is the quintessence of reality God has the real existence, He is ever living. We are always drowned deep in Him. He is ours and we are His. Therefore instead of getting established in the non-existent material world, get established in Him, in whom you are already established, and who is ever attained Can there be anything easier than this? In attaining Him nothing is to be done So there is no difficulty, in attaining what is really attained We should always stick to the reality that He is ever existent and ever attained though there may be a lot of topsyturvydom. On the otherhand the material world which has topsyturvydom and which is always changing and passing away is merely an illusion Therefore be determined that you have to be indifferent to the illusive material world and that the eternal essence which always exists is ever attained.

SHRI HARI

3. How to Root Out Egotism

It is an error to accept the body as either 'I' or 'Mine'. The radical error is to accept it as 'I'. Think over it that whatever you acquire is not yours but whatever is yours always remains yours You were never deprived of it, it always remains yours from the beginning to the end But whatever is acquired is sure to pass away. Therefore how can the acquired be called either 'I' or 'Mine' ?

'Self' existed before acquiring this body and will also exist after the body is gone Therefore how can the body be identified with 'Self' ? This is the main point. Is there any doubt in it ? Is there any contradiction to this opinion ? The body is acquired. In the Gita the body has been described as field (Ksetra) (क्षेत्र) (The Gita 13/1)

The body being addressed as 'This' is called the field. The knower in the couplet is called the husband man (Ksetrajna) This description makes it clear that the husband man (Ksetrajna) is different from the field (Ksetra) For example if I know this pillar, the Pillar and I are different The Pillar is the object which is known and I am

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* इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । (गीता १३/१)

the knower. I know the body. It means that I am different from the body. Similarly when we say that this is my abdomen, this is my leg, this is my neck, this is my brain, this is my mind, this is my intellect and these are my sense organs, it means that they are different from the Self. If we think seriously, we come to know that 'I' ness (or 'Mireness') is also different from the illuminator 'self' because 'I' is also seen in the same light Therefore 'I' also cannot be identified with the Self.

Accept the fact with firm belief, that 'I' is not the body 'I' neither was, nor is, nor can be, nor will be the body, 'I' is different from it How to know it? Had the body had identity with 'I', after death either the body would have gone with 'I' or 'I' would have lived with the body But neither 'I' live with the body nor does the body go with me Under these circumstances how can the body be identified with 'I' ?

For example the house and I are different The house does not go with me, when I go out of the house The house remains here and I go out It means I and the House are two separate entities, not one. In the same way the body and I are two

By having this perception of separation, egotism vanishes and then 'I' and the body are seen separate, each having its own separate identity. The body is 'I', 'the body is mine' and the body is for me'—these are the three wrong conceptions that we have. But the fact

is that neither 'I' is the body, nor is the body mine, nor is it for me. The body can't be for me because 'I' live the same all the time while the body changes constantly It does not remain the same even for a moment

The man thinks that the body gets separated only when it dies, otherwise from the birth to death it is his. But it is a misconception of the dull intellect If we apply our subtle intellect and see reality in the right perspective, we find that the man does not die all at once, but he dies every moment of his life from birth to death For example,—if a man has to live alive for a hundred years, and he is one year old child now, it means that he will live alive for ninety nine years more We wrongly think that the child is growing but actually he is dying If he is one year old, it means that he has died one percent or one year. Similarly all of us are dying every moment. Therefore how can the body which is dying every moment be for me or be mine or be 'I'?

Now think over the point whether you can keep the body under control If you can, don't let it be sick, don't let it be weak and at least don't let it die. But if you can't do either of these, how can you claim it as yours?

'I' am everliving, I am the same as I was in childhood, but the body changes every moment So how can this body be 'I'? Secondly how can the body be for me because One which lives with me all the time, can be for me? When it doesn't live with me and is not useful for me all the time, how is it for me?

The body has its identity with the material world. Both of them are constituted of the five subtle elements—earth, water, fire, air and ether Both of them are of the same category We have got this body from the world to serve the world. So instead of accepting it as ours, we should use it for the service of the world By doing so our relationship with the world will break-up and identity with the body will perish

You may have a doubt You may say that with the body you remember God, have meditation and serve the people Thus the body is useful for God—Realization But if you give a serious thought to it, you will realize that the body has not proved useful to you but you have lost your identity and mineness with the body. By God's remembrance and meditation your inner sense has been purified and by purified inner sense you could realize that you are neither body nor the body is yours. You are the same The body has not been proved useful, rather it has been purified The sense of 'I' or the sense of 'Mine' is impurity In the Gita God has declared that the Ascetic (Yogi) performs all actions for self-purification *

In this couplet the world 'merely' (केवलैः) will be used with some senses, mind, intellect (reason) and body separately viz merely senses, merley mind, merely intellect

*कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ (गीता ५/११)

and merely body. By using 'merely', he means that you should not accept your connections with them. To accept your connection with them is impurity In the Ram Charit Manas it is said that 'Let the impurity of mineness be burnt' "ममता मल जरि जाय "

This mineness is the filth (impurity) What is the reason that we have been practising, constant remembrance of God for several years, yet our mind is not purified? The reason is your attachment or mineness with mind. This sense of mineness is impurity. You think that remembrance of God will lead you to blessedness (benediction). By remembrance of God, by loud chanting and by meditation etc, the inner sense will be purified and then you will understand that the mind is neither 'I, nor 'Mine'.

If the body is neither 'I' nor 'Mine' how can it be for you? You are ever separate from the body, mind and intellect. By accepting it as ours we get attached to it You think about God with your intellect. Mind and Intellect belong to the matter (प्रकृति), they are not yours. The matter is different from you It is alien to you. Therefore if you have to depend on the alien, you are dependent Even in meditation and trance you will have to depend on the matter But sentience can't be achieved by the matter. It can be achieved by giving up dependence on the matter, because without giving up dependence on the matter, you can't separate yourself from the material things, body etc. Therefore if you achieve the state of benediction by giving them up, how are they useful for you? Giving up depen-

dence on them is useful. So the earlier you give-up your dependence on them, the better it is.

mind, body, Intellect etc

Try to understand in the right perspective. If you apply your body to remember and worship God, to do charitable and virtuous action and to do service to others but don't apply it for yorself, all these activities will lead you to the state of benediction Don't think that the body is yours You have got it from others and therefore it should be used for the service of others From others you have got not only the body but also other necessities of life such as food, water, air, house, road etc Therefore you have to apply all the things which you have acquired from others for the service of others Thus you will not be indebted to them, rather you will be free from the debt On the other hand if you accept the material things as yours and for you, you will be indebted to others more and more. Therefore be free from the debt by serving them. You may wish to use the body for yourself, but it can't be useful for you because you are sentient and the body is matter. Then what should be done? You should break up your relationship with the matter Whatever you do, do it for others, not for yourself By accepting them for you, your individuality is maintained It has been said in the scriptures that this oblation is not for us*

" इदं न मम " means that it is not for us. It means that we have to detach ourselves from the oblation or the

* 'ब्रह्मणे स्वाहा इदं न मम'।

religious sacrifice In the Gita also it has been mentioned that the superior gift is that which is made with the conviction that it is our duty to do so and which has no desire for fruits

In this couplet by giving the word "अनुपकारिणे" (without any desire for fruits) it has been emphasized that nothing at all should be done for one's own self *

If you think over the couplet, I tell you a grammatical surprise In the word "अनुपकारिणे" there is the fourth inflexion while in "देशे काले च पात्रे" (the place, the time and the receiving person), there is the seventh inflexion. What does it mean? At least in "पात्रे च" (and the receiving person) there should not have been the seventh inflexion, it should have been "पात्राय". Either God or Vyasji Maharaj may understand the full meaning I am not a learned scholar But in my opinion, by saying "देशे काले च पात्रे च", he means 'देशे काले प्राप्ते सति' viz by considering the place, the time and the receiving person 'अनुपकारिणे दीयते' give without having any connection 'अनुपकारिणे' does not mean 'not to give to the benefactor'. The gift which is given to the benefactor cannot be called charity Here if we call it charity, then 'अनुपकारी' means that we have not received the least favour in past and present nor do we wish in future Thus 'अनुपकारिणे' means that it should not

* दातव्यमिति यद्दानं दीयतेऽनुपकरिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ।। गीता १७/२०

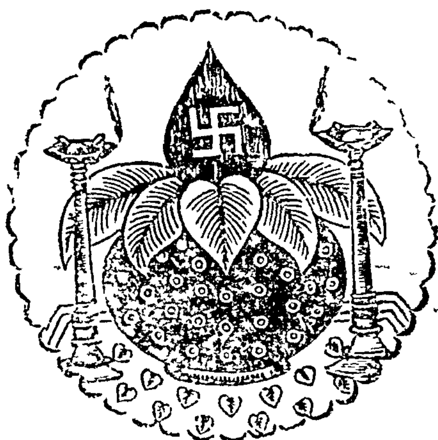
be for us The charity which is given to the benefactor is not called SATTVIKA (Superior) but that will be called Rajasa, because that is made as a return for some obligation received 'यत्तु प्रत्युपकारार्थम्' The giver has connected himself with charity. 'रजो रागात्मकं विद्धि' that is known as 'राग' (attachment). What is attachment ? Attachment means to connect Therefore to perform some action with the hope of getting some reward is not superior (सात्त्विक) charity, it keeps you in bondage. In the Gita Chapter 17, couplet 20 there is description of superior charity, but actually it is not charity, it is renunciation, because it is given after considering the propriety of the place, the time and the receiving persons, without having any connection. In the same way you should not connnet yourself with any remembrance or meditation or service you do.

If by doing any service to others you feel proud that you have done some good to others, it is an error on your part, because whatever art or knowledge or ability or possession you have, you have got it from the society So there is no obligation, if you utilize it for the society If you are proud of it, you develop egotism and egotism leads to 'mineness'.

Therefore, what we call 'This' is neither 'I' nor 'Mine' nor 'for me'. How can 'This' be called 'I' ? 'This' is not 'I' and 'I' am not 'This' How can this body, this mind, this intellect, this life, this sense of I be the self. Neither these are I nor these are Mine Give a deep thought to understand it

You taught any one and made him your disciple by giving him 'Gayatri Mantra' (a metre of the Rigveda which is to be recited daily), and you become his 'Guru' (Stiritual guide) Now the guide and the disciple are two and there is the relationship between the two This relationship has created a different existence. This relationship is the cause of birth and death Therefore, root out your relationship with the matter as soon as possible This detachment from the material world means rooting out egotism

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SHRI HARI

4 The Real Art of living in the world viz. God–Realization Through Disinterested Action.

A point has come to my mind that if we learn how to live in the world, we can achieve salvation To live in the world is an art If we understand that art and also practise it we are relieved of the worldly distress For example if you have to cook food, you know how to cook it, but unless you cook it, it can not be cooked In the same way if you don't know how to cook it, but you cook it, it can't be a good preparation Therefore to perfom an activity there are two things, the knowledge and the action

To live in the world is an art Suppose there is a man who has got parents, brothers, sisters, wife and sons etc he serves them, gives comfort to them and always thinks and acts for their good, without having the least desire for his own comfort, it means he knows the art of living in the world But if you desire for your own comfort, you have not learnt the art of living in the world When you live in the family, you serve the members of the family But when you go out you don't serve others, but others serve you with water, food, accommodation and guidance etc So that you may make the journey comfortably In this way by expecting service from others, we can't be relieved of the worldly distresses and can't attain benediction If we wish any thing from others, we become dependent But if we

don't wish anything we are independent This is an established principle Wishing for anything from the world means dependence on the world, and fulfilling the wish of the world means independence Therefore, we should not have any wish of our own, but always fulfil the just wish of others according to our power and ability The question may arise why should we fulfil the wishes of others, if we don't wish for anything from them ? The answer is that by fulfilling the wish of others, we get the power to renounce our wish If we think about our selfish motives only, the power of renouncing our wish will perish We shall become independent, if we go on helping and serving others While living in the world, to become independent means to achieve salvation

Those, whose mind has become steady in a state of equability, have conquered the world in their life time * Now the question arises–what is the state of equability ? The state of equability means not to feel happy or dejected by favourable or unfavourable acquisition There should be neither pleasure nor pain. If we remain steady in all circumstances, it means we are victorious But if the desired and undesirable circumstances affect us and make us unsteady, it means we are defeated When will they not affect us ? They will not affect us, if we don't live in the world for ourselves, but we live for the world By living like this we shall get elevated from the world

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*इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ (गीता ५/१९)

We have got this body, power, ability and understanding etc from our parents. Therefore, we should utilize these things to serve them without any selfish motive. We have to live not for us but only for them If we don't live for us, their good or bad behaviour will not affect us; because we don't live to get good behaviour, we don't live to get anything favourable for us. We live to comfort them, to make them happy, to do good to them and to relieve them of the worldly distresses. We should do all this for others by actions as well as feelings Now the question may arise that we shall be unhappy by doing so The answer is that we shall be unhappy only if we desire anything from them in return and they don't satisfy it. If we don't have any desire and they don't satisfy it, how can we be unhappy ? We are unhappy only, if we have any wish and they don't satisfy it

Now the question may arise, if we serve others, but they give us trouble, what should we do ?

The answer is that if they give us trouble, we shall attain the state of benediction very quickly By serving others, there is renunciation and we attain the state of benediction, while the troubles inflicted by others destroy our sins The destruction of the sins purify the inner sense Thus we are doubly benefited Our duty is to give comfort to others and to satisfy their desires, not to get comfort and to get our desires satisfied

In order to satisfy the desires of others, two points are important The first is that their desire should be just and

the second is that it should be within our power, to satisfy it. If their desire is just, but it is not within our power to satisfy it, we should express our inability and ask for pardon. But if we have got the power, we should satisfy their desire. Thus live in the world like the leaves of a lotus-plant. The leaves of a lotus plant unlike a piece of cloth don't get wet, water does not adhere to them. In the same way if we live in the world not for us; but for others, we do not get wet viz. we do not get entangled in the world. You may say that the leaves of a lotus plant also get diet from the water. The answer is that you will also get the bare necessities of life from the world. The purpose of getting bare necessities to maintain the body should be to serve others, they should not be for us. The things acquired from the world should be used in the service of the world. We should totally give up the idea of getting anything from others. In this way by serving others we shall get out of our old debt and if we don't want our desires to be satisfied by them, we shall not be newly indebted to them. On the other hand if we don't serve them, we shall continue to be indebted to them and if we continue our desires to be satisfied, we shall run into new debt.

We grieve at the death of a man because of two reasons. The first is that we have got comfort from him and the second is that we hope to get comfort in future. Had we neither got comfort from him, nor hoped to get comfort in future, we would not have grieved at his death. If a man, with whom we have no affinity, dies, we are not grieved.

Similary, if an old relative of ours dies at the age of ninety or a hundred years, we are not grieved at the death because we did not expect to get any comfort or services from him People even say that his death, like a marriage, is an incident of great rejoicing On the other hand, we are grieved at the death of a youngman of twenty or twenty five because we hoped to get comfort from him.

'आशा हि परमं दुःखम्' Hope is the main cause of grief 'नैराश्यं परमं सुखम्' Hopelessness is the main cause of comfort Therefore without having any hope from others, try to fulfil their hope When a youngman died at the age of twenty five, we expected to get something from him. Had we not expected anything from him, we might have not grieved. Take an example-Suppose a youngman fell ill at the age of fifteen and we served him to the best of our power for ten years upto his age of twenty five and then the physicians and surgeons declared that he could not escape death in any way. We are not grieved at his death because we had lost hope of getting any comfort from him and we have got out of our old debt by serving him. Therefore, we are grieved neither at one's death nor separation, we are grieved because of the comfort which we expect to get from him So if we live in the world for serving and comforting the world without expecting any return, it means that we have learnt the art of living in the world and we are emancipated

The desire to take is bondage, Our intellect has reversed because we think that we shall be happy, if any

one serves us. Actually we shall not be happy but we shall get into debt and a debtor can't attain salvation, while even a sinner can attain it The debtor can go out of the debt only if the creditor excuses him from making the payment Till we owe anything to the world, we can't attain salvation Therefore, the method to get out of our debt is to reciprocate their service and also do new service to them. You may say that by doing so, they will get into debt If they get into debt, you will have no bondage For example, if there is a businessman and he wants to close up his business totally, he should pay what he owes to others and either get back or excuse the payment, his business will be closed up But if he wants to get back the full amount which others owe to him, the business can't be closed up because he will have to give new goods to get back the money which others owe to him By getting back the full amount we can not close up the business. Similarly, we cannot get out of our debt by taking the full share from the world

If we close the account of receipt, then there remains only the account of payment. We have to give to our parents, brothers, sisters, wife, son and all other relatives. We have to serve them all Don't expect them to serve you or to give you anything, As soon as you wish to get anything from them, you get entangled There is a rural saying—

'गरज गधा ने बाप करे'

A man having desire has to call a loaded donkey as his father in order to drive him ahead

A man having desire cannot be free. He has to degrade himself so much that he has to accept a donkey as his father because he has some wish, otherwise we are free and victorious

Now let me tell you a mysterious point, pay attention to it. We can be and are devotees to God but we are not His slaves. If we don't want our desire to be satisfied by Him and we don't want anything from him, He declares—

'I am a servant of my devotees and they are the gems of my crown.'* When? When the devotees have no desire. He says that the four types of devotees are virtuous but the fourth one, the 'Jyani', the disinterested devotee is His soul because he has nothing more to gain but worships Him desirelessly. The other three types of devotees namely the 'Arta' (those who want to get rid of suffering), the 'Jigyasu' (those who desire to acquire knowledge), the 'Artharthi' (those who desire for earthly possessions) want something or the other If they want, God doesn't lack anything. He can remove suffering, can give worldly possession and can expand their knowledge. He has full power to award whatever the devotee wants but by having their demands the devotees degrade themselves. God says that He goes

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* मै हूँ भगतन को दास, भगत मेरे मुकुटमणि ।

on giving, but the devotees should not have any desire. 'योगक्षेमं वहाम्यहम्' गीता ९/२२ I take the responsibility of the new acquisitions and security of the old acquisitions. But निर्योगक्षेम आत्मवान् भव' गीता २/४५ you should be beyond the anxiety of new acquisitions and the protection of the old acquisitions

What a fine promise God has made ! Desire does not lead to love but leads to bondage. Both who wish to get something or the other from each other are cheats and pleasure seeking and entangle themselves in worldly bondage. Therefore give up your desire and serve others This is the real art of living in the world, this is God-Realization through disinterested action

Brothers and sisters ! I want to request you to live in your houses just like a gentle traveller, who stays at a house He uses the food, the place and the clothes etc. spared by the inmates of the house But if there is any danger of fire, thieves, robbers, disease etc in the house, he is the first to face them because he has got water, food, clothes, place etc there. He thinks that it is his duty to serve the inmates of the house Such a person who does his utmost to serve others but has no desire, does not get entangled He gets entangled only if he has any desire to get anything Therefore, brothers, serve others. We should take a little food and water to keep body and soul together, because without being alive we cannot serve others. Therefore, we have to take the bare necessities of life such as water, food and clothes not for our own comfort, but to serve others.

There was an old saint with us who used to say that we should live in the world like a rubber ball which goes on jumping and does not adhere to any object Don't become a ball of wet clay which adheres to any object it touches This is the real art of living in the world It can't lead to bondage, emancipation is self evident in it.



SHRI HARI

5 How to attain God-Realization Immediately ?

The key to ımmedıate God Realızatıon ıs to have the only desıre for God-Realızatıon. Pay attentıon to what I say. We thınk that lıke other worldly actıvıtıes, we shall attaın God-Realızatıon by makıng efforts But ıt ıs not at-all applıcable for God-Realızatıon God permeates every place, thıng, tıme and man. To attaın that essence the inner desıre ıs a must, because the Supreme-essence ıs neıther to be created nor to be changed. He ıs the same everywhere all the tıme, The Supreme Spırıt has Hıs **full** existence where you say 'I am'. Therefore, we can attaın the Supreme Spırıt by mere desıre. Nothıng ın the world except the Supreme Spırıt can be achıeved merely by desıre. The worldly thıngs can be achıeved by the combınatıon of the three thıngs-desıre, effort and luck. Suppose we want money To get ıt we should have desıre, make an effort and have the luck, then and then only we can get ıt.

But God Realızatıon can be attaıned by meıe desıre. Desıre wıll automatıcally lead to effort, though the attaınment of the supreme spırıt does not depend on efforts; ıt ıs not the result of an actıon Whatever ıs created by actıon is perıshable. The Supreme essence ıs neıther boın, nor attaıned by actıon nor ıs perıshable He ıs the same We should have only the desıre to attaın Hım wıthout havıng any other desıre

The Supreme Spirit will be attained by having the desire only *

Time and distance are not obstacles to God-Realization. The desire to get the materialistic things is the only obstacle. We are connected with the world only because we want our desire to be satisfied by the world. If we give up this desire, our affinity with the world will break-up, and as soon as we break up this affinity, we attain the Supreme-Spirit. He is already attained, but He can't be experienced because of our affinity with the world. By having desires and making efforts we can achieve wordly things but even if we achieve them they have no value for the Self.

What seems acquisition will perish and you will get nothing but deception. You will be deprived of God-Realization The time and the human body will pass away. The Man has great desires to acquire things which he lacks. He has established the principle that the worldly-progress is a great asset but it is a wrong conception. If we attain the position which we could not attain earlier we think that we have made great progress. If I beccome rich or learned or famous the people will say that I have achieved much by becoming a millionaire or a scholar or a man of reputation and honour from an ordinary man The so called progress is merely an illusion because in the spiritual world wealth, knowledge, reputation and position actually have no value though they seem to be important to the worldly man

*एक वाण करुणा निधान की। सो प्रिय जाके गति न आन की ॥

But if we attain God who is omnipresent, it is our bravery. He who is ever existent can never be non-existent

You are different from the material world. You always remain unchanging and unaltered, while the world is changing all the time. The childhood, the youth, the old age, the sickness, the health, the poverty and the riches all change but you always remain the same The material world cannot live with you and you cannot live with material world. No one including Brahma, the creator of the world has got the power to live with the world The world also cannot live with them You are established in the world. There is a contradiction between riches and poverty, sickness and health and childhood and youth So how can they live together ? Similarly you exist and the world alway changes Therefore, how can you, the unchanging live witl the world, which is always changing ? You are not establi shed in the world, you are established in the Supreme Spirit because you always remain the same, while the childhood the youth and the old age all change

When God is always established in you, how is it difficult to attain Him ?. It may be difficult, if you have to do any action, but you have to do nothing Therefore, there is no question of its being difficult or easy If you feel that this is a fact which can not be denied, why do you not accept it ? You yourself have created an obstacle You don't care to understand and accept this fact Santdas* says that in the

*सन्तदास ससार मे कई गगु कई डोड ।
डूबन को सांसो नही, नहीं तीरन को कोड ॥

world there are two kinds of people like a crow and like an owl They are neither worried about their being drowned nor have the courage to Swim

Our condition is like a crow and an owl because one can't see in the night and the other can't see in the day light, and we see neither at night nor in the day light The moment we have a keen desire for God-Realization and think what to do, where to go, when to ask and how to attain Him, He is attained, because by having this keen desire we get rid of other desires So long as there are other desires, it means that our desire for God-Realization is not supreme (अनन्य) To attain the Supreme Spirit at least we should have a supreme desire. Nothing can stand in comparison with Him.

Is this desire to be made or is it self evident ? The desire for God-Realization is self evident but to arouse it we have to give up other desires You have to give up other desires, because you have caught them. By having the only aim of God-Realization and by giving up other desires, the desire for God Realization will manifest automatically We have to give up the worldly desires which we have. Did you have the desires, which you have today, fifty years ago ? You did not even know these desires. It means that the desires don't stay, they always change and perish but you catch the new ones

By having worldly desires we can practise remembrance and worship of God, but it is difficult to attain God-

Realization. We can make efforts but that is a long way which will take more time In that case God will not be realized immediately. The question was how to realize God immediately The long way may take two, ten or even more life times There is another question whether God can be realized without having the supreme desire. The answer is that it is not possible

If there is a little desire, God-Realization will take lot of time. This is why we have not yet realized Him The brothers and sisters who have association with the good have atleast a little desire for salvation If we give a serious thought, we find that there is no creature without having a desire for salvation The birds and animals and the men who lead a beastly life don't know it, otherwise all the creatures want to attain that eternal essence The criterion is that all the creatures want to live continously Does any one want to die ? The Supreme Spirit always lives. How can the body live continuously ? Does any one want to remain ignorant ? Every one wants knowledge Does any one want to remain sad ? All want to be happy. Therefore, 'सत्' (Truth) means to live for ever, 'चि'त् (knowledge) means to know and 'आनन्द' (Bliss) means to be ever happy. Therefore, the desire for सत चित आनन्द (Truth, Knowledge, Bliss) is a spontaneous desire Can it be destroyed ? This desire is not satisfied, because we have caught other desires. As soon as you give-up other desires, you will experience the eternal essence Destroy the worldly desires altogether and you will attain God immediately

Take Dhruva's example He did not attain God-Realization immediately Even after realization, he was not happy, but he felt sorry by thinking that he had committed a mistake by praying to God to grant him the kingdom. The result was that he had to lament We shall have to feel sorry and lament for the desires which we want to satisfy now Worldly desire obstructs the desire for God-Realization It is only harmful and not useful at-all in spiritualism Tell me if it is beneficial in any way So what will you give up, if you can't even give up what is harmful? The desire for accumulation of things for enjoyment and personal possession is the main obstacle Worldly enjoyment is not so harmful as is the desire for it

I did not know for so many years, that the main obstacle of God-Realization is the desire for worldly enjoyment After giving discourses for several years I came to know that the desire to get worldly enjoyments is the real disease which is an obstacle to us in having the supreme desire for attaining the supreme spirit This is the root cause of the misfortune, this is the seed of poison, Tell me if there is any other obstacle except this You have association with the good and you also study the books I have come to know this fact after several years

How to get rid of the desire for worldly enjoyment? The best method to get rid of it is the firm determination, and a keen desire of your own to get rid of it No method will be successful without it You should be prepared to give it up and it can be given up soon by the method which I tell you After reading books and listening to the dis-

courses of Saints, I have learnt several methods A very simple method, which is useful for all the brothers and sisters whether they are educated or uneducated, young or old, is to have a desire to give comfort to others and to do good to them By having this desire, the desire for worldly enjoyments will perish Make an experiment and if you don't succeed, come and tell me. If you feel that it is not reasonable, tell me Fortune is no obstacle to it Blaming your fortune is merely an excuse It is a method to deprive yourself of the real benefit which you may get by making efforts

Man has several excuses such as his fortune is not favourable, the time is bad, God has not been kind to him, he has not got good guide and Saint. But they are nothing but mere excuses to be deprived of the eternal essence. You, yourself have created these obstacles Can God, the well-wisher of the entire creation, be so unkind as not to let us go to Him ? If our actions and desire for pleasure are obstacles, we can destroy them, because we ourselves have created them If we have not got a guide and saints, there is no need to get them When God has given us this human body for God-Realization, has he not given us enough stuff ? God has endowed us with a large property in the form of true knowledge By getting this true knowledge, there is no need of any guide, but if there is need, God Himself will have to come in the form of a guide,

'कृष्णं वन्दे जगद्गुरुम्

[I bow to Lord Krisna, the Guru (guide) of the world]
He is the Guru (guide) of the world. He will have to come

Why do the saints and great souls live in the world ? They should have died because they have already achieved what they had to achieve They live only for us We have got every right over them If a son is having trouble in the presence of his mother, what is the utility of the mother's being alive ? If the mother *doesn't* look after the child, she should have died. She need not remain alive Similarly the Saints and the great souls live in the world only for the benediction of creatures Therefore, it is meaningless to say that you have not met any great soul Where will they go ? They will be forced to meet and guide you Similarly, if you need a 'Guru' (guide), he will come, God will send him Such type of incidents have occured severeal times. This is a fact Therefore, our fortune and actions are not obstacles For God-Realization only a keen desire is necessary. That keen desire has power to burn all the other desires This is a fact which can not be denied We have discussed these problems in the form of questions and answers, I have consulted books and I have thought over them

I am never satisfied with the progress in the field of spiritualism I have a desire to find out the new means and ways to achieve salvation early. I know that my desire is not excellent But God has bestowed His exceptional benevolence upon me which does not let me cease, but pushes me ahead There are several wonders to tell you. I have a weakness also that I should tell and explain only if any one asks and wants to hear and understand, but that inner urge of mine is very keen. People say that there should be a discourse in the evening also But I am

surprised that you may not have such a keen desire of listening to me as I have of giving a discourse.

Even if there is a single person to act according to my advice, I will think that he has been kind enough to me, he has given me wealth, food, respect, reputation and comfort If any person having the desire to attain Realization comes to me and asks me the method, I shall feel obliged to him To understand reality is the Discipline of knowledge (ज्ञान योग), to give comfort to others is the Discipline of *Dis-interested* Action (कर्म योग) and to accept God as one's own and to love Him is the Discipline of Devotion (भक्ति योग). All the three disciplines are independent You can follow any one you like I have talked, and discussed a lot over them

You may say that we are unable to have desire for salvation But actually it is not so. Even for an ordinary man there is a lot of scope to have a keen desire for God-Realization. Every one is a part of the Supreme-Spirit, therefore is complete. Don't lose heart As soon as there is a keen desire, God is realized immediately

SHRI HARI

6 A Touching Fact

You accept that the wealth or money exists, but actually it does not exist. You say that the wealth is seen. It may be seen, but actually it does not exist. Can you see the wealth now? The fact is that you depend on it, therefore, you always see it

Think over it whether you can see the wealth every time Is it seen changing hands or is it seen every time? Think and argue. The fact is that the wealth does not stay in one hand, it always changes hands In the past there was no wealth, and in future also there will not be any wealth But God was in the past, He is at present and will also live in future. He does not change any place Is there any doubt about it? If there is no doubt—how can you say that God is not seen, but the wealth is seen evidently?

The brother who has said that the wealth is seen, but God is not seen, is right with his own point of view, because God is not seen with these eyes. He can be seen with the eyes of intellect, but we don't accept it as visible How to explain that the wealth, which you feel existing evidently, neither existed in past nor will exist in future, yet you accept it as existing But you don't accept the existence of God who is always the same. Think a bit

The wealth is short lived. You did not depend on wealth, in child-hood. At that time you depended on your mother. You could not live without her Did you not depend on her ? But now you depend on the wealth But this wealth never remains at one place or in one hand, it always changes places and hands But God is ever existent. He existed in the past, exists now and will also exist in future Is it not true ?

This is every one's experience that we did not possess this wealth in past, nor shall we possess it in future. We shall not live with the wealth, neiher will the wealth live with us. Even then we depend on the wealth. God existed in past, exists now and will also exist in future God will live with us even after the body perishes

We have no power to live without God and even God has no power to live without us The day God keeps apart from us, we shall become a different and a special God. Thus there will be two Gods But it is not possible. God can't give up our Company We should depend only on God, because He has a free existence We should not depend on those which have a dependent existence viz. which has no existence of their own. God does not live, neither can live without us because He is omnipresent. He is present in all the places, time, things and men How can he leave me ? If he leaves me, how can he be called omnipresent ? Am 'I' not included in all ? If we live, we shall continue to live in God If we do not live in Him, where shall we go ? If we are not merged with our body in Him, we are merged with the self in Him. We shall be

born and dead in Him. Without birth and death also we shall live in Him. We can not live without Him, neither can He live without us The main obstacle to attain Him is our dependence on others.

Listen carefully to what I now say, because this is something deep Is there any doubt to any one about the existence of the Self. Does it need any proof? 'I' has its spontaneous and free existence. We may not know who 'I' am or what 'I' am, but 'I am' is beyond doubt. It proves that 'I' existed in numerous life times, I exist at present and I shall also exist in future. I exist when I am awake, or asleep or soundly asleep Did you ever dobt whether 'I' did not exist at any time from my childhood till my present age? It proves that I existed all the time. This fact is easy and excellent and is evidently every body's experience

We understand that we have our continuous existence which does not diminish, neither does it lack anything, how can any desire live in us? A desire is born only when we accept this mortal body as ours By accepting our identity with the body and family and by accepting their deficiency as our deficiency, we create desire. If we don't identify ourselves with our bodies, we are ever living, while the bodies and the families always change

There is always a change in childhood, youth and old age, disease and health. But I am the same all the time You accept your change by identifying yourself with the body, but really you don't change. The childhood has passed away, but have you passed away? Therefore it is a fact that I live incessantly.

The main point is that I exist and God exists. God is never non-existent He has been always existent and will also exist The saints and the sacred books declare that 'always' will also perish but God will remain The reason is that 'always' is also the name given to time 'Time' is also an eatable like pulse and rice which is eaten by Him. Time devours everyone but God devours the time It means that time is also destroyed by God but God always exists.

Now give a thought. Thou art (is), 'this is', that is', and 'I am'—These are the four things. 'I am' is different from the other three, because in 'I am' 'am' is used. If we do not use 'am' in 'I am', it may also be 'is'. 'Is' always remains the same There is no deficiency in 'Is'. If there is any deficiency, it means it does not remain' 'Is' (God)

"What is real is eternal He is eternal"* and I am in Him Only accept this fact, nothing more is to be done It is merely a misconception that you will achieve something by doing actions, such as worship, remembrance, loud chanting, the association with the good, study of books, meditation and trance, and you can't achieve anything without actions You are burdened with the force of doing actions. You have established this misconception to the core that a thing can be achieved only by doing actions, not other wise.

I tell you an uncommon fact in 'I am' 'I' lives in a complete existence which does not change at all. 'I' and

*नाभावो विद्यते सतः (गीता २/१६)

'He' are one Now what is to be done, what is to be known, what is to be received, what is to be brought, what is to be carried and what change is to be brought about? I am established in God As someone asks how to surrender. This is real surrender Is there any difficulty in accepting I am, and I am always established in God'?

He is in all things and outside all things, He is immovable and at the same time movable, being subtle He is incapable of being known, and being far away, He is yet near.*

He exists everywhere So I am not separate from Him No one can be separated from Him. We have to achieve Him who exists We have not to achieve what really does not exist. If we try to achieve what really does not exist, it will be futile because what does not exist will always remain non-existent.

On the other hand we have to achieve the eternal essence that always exists We are in Him and He is in Us This is everyone'e experince, 'I am' and 'I am the same'; the state, the time, the union, the companion, the feelings-all have changed But have you changed ? In the same way the whole world changes but the supreme-soul remains the Same We are fragments of the unchanging supreme-soul and not the changing world We have caught this body, a part of matter 'प्रकृति' by accepting it as 'I' and

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*बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ (गीता १३/१५)

'Mine', Actually it is not ours, it is of the matter. We have committed an error by accepting it as 'I' or Mine' We belong to the supreme-soul. Do you understand ?

Question We have understood but it is not fixed in the heart How to fix it ?

Answer —He is saying that 'Swamiji is' and you say 'I am' Therefore 'am' is weaker than 'Is' because 'Is' can be used generally for everyone, but 'am' can be used for a particular person You say 'I', therefore you have to use 'am' otherewise there is only 'Is'. He says 'I am' by identifying himself with the body. If the body dies, even then 'Is' remains

Try to understand this point in this way The waves rise in the sea, the sea is God and 'am' is the waves in God If the waves in the form of 'am' are calmed down, the sea in the form of 'Is' will still remain Our real self is not different from 'Is'. Accept your identity with that 'Is'. Even if you don't understand it, you should accept it Accept the fact that you have your identity with 'Is' Now you may practise remembrance and loud chanting, you may study the sacred books and you may have association with the good, there is no difference in 'Is'. Is there any obstacle in accepting it ? 'Am' changes but 'Is' does not change. This is the *quintessence* of what I want to say.

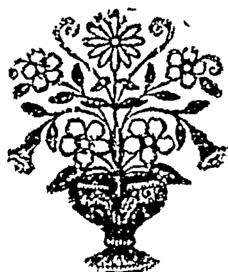
This is a simple fact which can be understood even by an uneducated brother or sister You will not get a more

important fact than this. I say so to make you believe it. I have been in association with the good, I have striven for several years. I have also studied sacred books. This is the knowledge of great saints and ascetics such as sarak sanandan, Vyasji Maharaj, Sukdeoji Maharaj etc and even of Brahma, the creator of the universe There is nothing more advanced than this knowledge In Jainism also this has been called as 'Kaiwalya Jnan', the perfect knowledge In any religion there neither is, nor will be, nor can be anything more advanced than this This is the essence of the Upanishads, the branches of the Vedas This is such an easy and such a lofty fact I call it lofty so that you may value and respect it, that you have got such a priceless possession which is generally not available. It is said in the 'upanishads' (उपनिषद्) that may people don't get a chance to hear such a fact throughout the life. Therefore you should accept this fact

Now I tell you another point. Don't get perturbed, if you can't remember this fact all the time. You should remember this point always, but if you don't remember it everytime, you need not worry. Do you remember your name all the time ? But wherever anyone asks, you immediately tell *your* name without any doubt. Similarly you may not remember this fact all the time, but after thinking over it you will realize that this is a fact. It proves that this fact is not obliterated, there is no error in accepting it.

It will be regarded as an error if we reject this fact. For example you are Hariprasad. But if you reject this

fact and say that you are not Hariprasad, that is an error. If you don't remember it, that is not an error at all If you reject this fact, it means that you have committed an error. Even if you don't remember the fact throughout the day and the night, the fact will remain a fact How can such a lofty, fine and firm fact perish ? By acceping it you are relieved of the worldly distresses.



SHRI HARI

7. Respect Your Experience

I tell you something of everyone's experience It is quite simple. Give due respect and importance to it. The error that you commit is that you don't consider it precious like silver, gold, diamonds and emralds. If you consider it precious and give importance to it, you will be relieved of the *worldly* distress just now. All of you have formed an opinion that I have always a tendency to say in this way. There is bondage because you don't respect your experience. There is no other reason All of you do not possess thousand and millions of rupees, but all of you have got your experience. If you respect it, you may attain eternal joy.

'All the people talk of rubies and they all have got them tied in the border of their garment, but they don't untie the knot, therefore they remain poor.'*

I tell you to untie the knot as I have heard from the saints and the great souls and have read in the sacred books This is a fact. According to Patanjali Maharaj the Vedas, (the scriptures), reason and experience are the three criteria to prove the truth The fact that I am going to put before you has been said in the sacred books (the scriptures), is reasonable and is proved true by experience.

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*लाली लाली सब कहे सबके पल्ले लाल ।
गांठ खोल देखे नही ताते फिरे कंगाल ॥

This is everyone's experience that you accept that you are the same what you were in childhood This is clearly visible It is also dimly visible that you also existed in previous life-times and you will also be born and live in the future. You accept that you are the same what you were in childhood and will also remain the same till your death. 'I' live incessantly and the bodies change There is no obstacle at all in my incessant existence. I don't change at all with the change of bodies The body changes all the time, there is no moment when it does not change, but one who lives in it does not change even when infinite ages have passed and numerous Brahmadevas have changed Don't identify yourself with your body, separate them. To identify them is ignorance and to perceive them as separate is metaphysical knowledge, because they are always separate

You know that you are the same as you were in your childhood In the language of the sacred books, it is called, 'प्रत्यभिज्ञा' (knowledge acquired by studying the scriptures). The same knowledge is known as 'तत्त्वमसि' Thou art the same, thou art the God'. This is the sentence of the greatest and the highest truth of the Upanishads and this is even a layman's experience We have to stick to it that whatever changes is not 'I' Disposition, states, incidents, circumstances, persons and things all change but I don't change I am the Looker on of the changing scenes One who does not change can see the changing scene Therefore I live for ever, but the body changes continuously. I am the same but the body is not the same Similarly God is the same in all the ages-Satyayug (सत्ययुग), Treta yug (त्रेतायुग),

Dwapar yug (द्वापरयुग), and Kalyug (कलयुग) God will remain the same after the passage of infinite ages. The world goes on changing. I and God are the same in essence. The body & the world are same in essence The Body and the world both are made of the five subtle elements earth, water, fire, air and ether. The world has identity with the body. We have accepted the body as different from the world and have identified ourselves with the body. We have identity with God, but we have accepted ourselves as different from Him thinking that I am here but I don't know where God is. The body can't be separate from the world It is even beyond the power of Brahmadeva to separate the body from the world. The world and the body are made of the same element. Physical bodies have identity with physical bodies and subtle bodies have identity with subtle bodies and causal bodies have identity with causal bodies. We are the portion of God. The soul in the body is an eternal portion of Myself.*

God and God's portion are not two viz. we and God are one. We have no identity with the world, but we have accepted our identity with it On the other hand we have identity with God, but we have accepted ourselves as different from Him. This is an error in assumption. How can the body be identified with me ? You don't change but the body changes. The world changes but the God does not change. Therefore we who are unchanging are one

*ममैवांशो जीवलोके जीवभूतः सनातनः। (गीता १५/७)

while the changing world and the changing body are one. This knowledge in every man is self evident and can't perish

The world and God are clearly two different entities. In the same way our body and I (our self) are two from the very beginning and will remain two, they can't have identity. Therefore God in the Gita has declared 'know that both Matter and God are eternal '*

'By saying so He guides us to know the two and further he tells what is the result of knowing the two 'He who thus knows God, as qualityless and matter full of qualities, however he may be acting, does not get rebirth **

Man does not give importance and regard to this fact that he is different from the body By rejecting this fact and by identifying himself with the body he is in bondage. No one can ever identify himself with body. This fact has been pointed out by God to Arjuna in the beginning of his teachings in the twelfth couplet of the second chapter. "It is not so that I was not in the past nor is it that you and these kings were not in the past nor is it that all of us will

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*'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि' । (गीता १३/१९)

**य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ (गीता १३/२३)

not be again in future" viz you, I and these kings live incessantly, only the bodies die We don't die with the body If we respect God's preaching and our own experience, we can be relieved of the world'y distresses immediately,

The body and the world have identity, while I and God have identity There are differences on this topic How I and God are one ? Dualistic worshippers accept that they are one because they belong to the same class, while the non-dualistic worshippers accept that they are the same in form of self (स्वरूप) But all accept the fact that they have no inentity with the world. All the philosophers agree that we have not the least affinity with the world. None of the great men like Sankaracharaya, Vallabhacharya, Ramanujacharaya, Nimbarkacharaya. Madhawacharaya, etc have accepted their identity with the body We have our identity with God The relationship between the spirit and God has been described by different names such as Dualistic (द्वैत), non-dualistic (अद्वैत), special non-dualistic (विशिष्टाद्वैत); pure non-dualistic (शुद्धाद्वैत), Dualistic non dualistie (द्वैताद्वैत), Dualistic beyond thought, (अचिन्त्याभेद) etc

But there is no difference in this opinion that the spirit has a close affinity with God whether God and the spirit are two or one We should accept the fact to which they all agree We have no identity with the body and the world but we have identity with God He is ours This is real knowledge We have to hold this opinion steadfastly What is the obstacle ?

(When the body gets comfort, we feel comforted. When the body gets respect, we feel that we have got respect, we accept its praise as our own praise, and its calumny and ignominy as our own calumny and ignominy But the fact is that even if the body is ground to pieces, you are not affected at all One day the people will burn this body, but the self (Soul or spirit) will not burn at all, the self will not perish There is no effect of ignominy, calumny and pain on us There is no effect, even if the body is broken into pieces Therefore, it has been declared in the Gita that even' a very big pain cannot move that man '* The body can suffer, the body can even become unconscious, but it is not possible that I suffer It is the state of great bliss. By getting money you can never get such a joy We give importance to money, but we don't give importance to this fact and experience. Have you any doubt in this belief that you and the body are two ? Please don't feel pained and comforted by identifying yourself with the body You may say how to deny which is visible evidently. Don't accept it even though it is visible You see your face in the mirror, but do you accept it as real ? You know that it is merely reflection, not reality In the same way don't accept the pains and pleasures of the body in you Be kind, most gracious, by accepting this fact

This body is seen just like your body in a mirror, but actually it has no existence If you and the body had been one, you would have lived with the body here or the body

*"यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते" (गीता ६/२२)

would have gone with you But the body lies here and you leave it It proves that you and the body are not one As I am sitting in a house, it means that I am different from the house I go out but the house remains here. I have separate existence without the house So how can I have identity with the house? We see the dead man and animals Their bodies remain lying but the one who lives in them goes away It means that they are different. They have not become different now but they were different in the past also They have always been different

The Gita is based only on experience In fact there was never a time when I did not exist or when you or these kings did not exist).

In this couplet there is the description of man's experience. The body and the soul (spirit) have been described as different. Upto the concluding part of this topic viz. upto the thirtieth couplet God goes on describing the same fact, because this is the main fact. God declares that the body is ever changing while the soul never perishes By knowing this fact we can't be distressed Why should we be distressed, if the perishable perishes and the imperishable remains imperishable? The reality is reality. So why should we be grieved? This is quite a simple fact

God pervades everywhere in the world but He has no affinity with it Even the topsy turvydom of the whole world can't have any effect on God. Similarly, if your

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"नत्वेवाह जातु नासं न त्वं नेमे जनाधिपा" (गीता २/१२)

body gets topsy-turvy, it can't have any effect on you You will remain the same. You have to face birth and death because of your contact with these attributes (गुण) As soon as you detach yourself from these attributes, get rid of birth and death * This is a fact

You are ever existent and the body always changes. This is a simple fact. Don't assume that this fact does not stay though it is understood clearly after hearing and your heart also accepts it

This fact can't perish because it is true whether you remember it or not First you did not pay attention to this point, but now you give heed to it this is the only difference But the fact is the same all the time, whether you remember it or not Now you see this pillar, but when you go out you don't see this pillar Has the pillar perished? The fact will always remain true Then the question arises What is the obstacle ? The obstacle is that your are getting comforts from others This is the main obstacle If instead of getting comfort from others, you start giving comfort to others, you will get eternal joy,

The main obstacle to the realization of this fact is the desire to get money, comfort, praise and respect etc You can't get money, comfort, praise and respect merely by having a desire Even if you get them, they can't stay with you. If they stay, your body will perish. Your separation

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*"कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु ।" (गीता १३/२१)

from them is certain. The desire to get them leads to nothing but loss. If you can't give up such a pursuit of loss what else will you give up? There is no other gain better than God-Realization. The essence is that I am not body but I belong to God. The main obstacle is the desire to get comfort from the world You have several desires. You have a desire that other people should behave according to your mind You have also a desire to get money, land, property and worldly enjoyments etc The main point is that you want your desires to be satisfied. But if you don't wish to fulfil your desire, and want to fulfil the desire of the world and God, there is no doubt that you will attain eternal joy.

To satisfy God's desire is the discipline of devotion (भक्तियोग), to satisfy the world's desire is the discipline of action (कर्मयोग), and to accept "I am different from the body and mind" is the discipline of knowledge (ज्ञानयोग).



SHRI HARI

8. God Realization Does Not Depend on Actions

Pay special attention to the fact that what we call salvation or benediction or God Realization is self-evident. That is not attained by doing actions. This is a very uncommon fact All the things of the world belong to Matter (प्रकृति). They change every moment. There is nothing but change in them All of them can be acquired by actions

The Supreme Essence remains the same. There is no change in it Whatever means you adopt or whatever effort you make to experience that essences are proper and approved by the sacred books. But there is an excellent and subtle fact that the essence is self-evident That is not attained by actions Pay special attention to this fact I have got this fact from the Saints after numerous years. This is approved by the sacred books Therefore, if you pay attention to it, you will be benefited a lot

If God pervades all the time, does He exist now or not ? If not, how can we say that He pervades all the time ? If He pervades everywhere, is He not here ? If He is not here, we can't say that He is everywhere It means that if we accept that God pervades all the time and at all places, He exists even now and here The third point which

needs your attention is that God pervades in all the things whether they are inert, or sentient, stationary or moving Inert means without life and sentient means with life. There are two kinds of the sentient–stationary and moving. God pervades in all creatures whether they are the meanest or the vilest or whether they are ascetics and saints. God prevades completely in the purest and the impurest persons and even in hells. If He is in all the things and persons, is He not in us ? If He is not in us, we can't say that He pervades in all. The fourth point is that God belongs to all the people whether they are sages or house-holders, brothers or sisters, persons belonging to a high caste, or persons belonging to a low class It can't be said that He belongs to a particular person. God belongs even to the vilest as He belongs to the greatest souls This is something different that a vile man may not experience Him because of the impurity of his inner sense But God also belongs to him God is not partial to ony one; He belongs to all Even the vilest person has as much right over Him as the greatest soul has There is no absence of Supreme essence. He has not the least partiality with any one and neither can He have. Therefore He belongs to all All this proves that if God belongs to all, He is mine, if He exists in all, He is in me, if He pervades everywhere, He is also here, and if He pervades all the time, He is present even now He remains the same without any change He can't be attained by actions.

Now pay attention to a special point We worship God, we have practice of constant remembrance, and loud

chanting. We study the sacred books such as The Ramayana, the Bhagavat and the speech of Saints But we have the feeling that we can't attain Him now; We shall attain Him sometime in future; We have not purified our inner sense; we have not got the qualifications to achieve Him. Therefore, we can't attain Him now; we shall attain Him in future This assumption is a great obstacle to God-Realization. The strivers think that they are moving towards God but actually they make effort to go away from God, because they think that they can't attain Him now, they will attain when their inner sense will be purified and they become capable and deserving This assumption is a great obstacle to God Realization. I am not able and deserving, may be true But is God so weak that He can't be attained by a person who is not able and deserving? If it is so, it is useless to call and accept Him benevolent. God has declared Himself in the Gita the disinterested friend of all created beings. 'सुहृदं सर्वभूतानाम् (गीता ५/२९')

Therefore, is God not the friend even of the vilest? Certainly He is! What-ever virtues or vices I may possess, is God not my friend? If He is partial, can He be called God? If I am vile and undeserving, God will be more benevolent to me 'पापी हुलस विशेषी अबकी बेर उबारियो' 'The sinner is very much happy because God liberates the sinners so he will be liberated'. What does it mean? The sinner is very enthusiastic and happy The meaning of 'पापी हुलस विशेषी' is that God is purifier of the guilty, therefore the guilty have got greater right over him. A mother

is ignorant and has partiality for her son but she also pays special attention to the son who is unworthy Therefore, how can it be that God is not benevolent to me ? It is impossible for him not to be benevolent.

Therefore while worshipping and meditating, pay special attention to this point While practising constant remembrance think that God pervades in the tongue, name, breath, mind-intellect, inner sense, body and everything else By feeling His full existence in all the objects, practise constant remembrance-Rama, Rama Rama, Rama. He is full to the brim. The question may arise, if He exists every where all the time, what is the need of the practice of constant remembrance ? The answer is that we practise constant rememberance because we are not contented without His remembrance. Have you not heard about the sages sanaku Sanandana etc.? All the four brothers are metaphy-sicians One of them tells divine stories, while the other three listen to him Why do they tell stories of God ? They say because "God is so virtuous that he bestows devotion without any reason upon the ascetics who are free from all bonds and who dwell in themselves"*

God is such that man can't live without adoring Him. We can not get so much of bliss and relish any where else.

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*'आत्मारामाश्च मुनयो निर्ग्रन्थाउप्युरुक्रमे ।
कुर्वन्त्यहैतुकी भक्तिमित्थंभूत गुणो हरि :॥ (भागवत)

Such a bliss has neither been attained nor will be, nor can be attained Therefore we adore Him Don't have the feeling that we can buy God by means of adoration God is attained by His own grace We should practise constant remembrance of God and loud chanting with undivided love for God, because we have attached ourselves to the world We have committed an error by loving the worldly people and material things To amend that error we have to practise remembrance, worship and meditation etc God is not subject to remembrance, worship or meditation "It is not possible for any one to see Me by Vedas or by austerity or by charity or by sacrifice"*.

The Upnishadas** declare that God is not attained by a lot of study and scholarship By hearing a lot you may get knowledge of the sacred books, but can't realize God. Lord Krishna says in the Gita (श्रुत्वाप्येनं वेद न चैव कश्चित्) Even after hearing no one knows It really (Gita 2/29)

Don't take the opposite meaning that it is bad to study the sacred books and get knowledge or to have association with the good. The point is that by these means you can't buy and control Him. We can keep a thing under our

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*"नाहं वेदैर्न तपसा न दानेन न चेज्यया" (गीता ११/५३)

**"नायमात्मा प्रवचनेन लभ्य .. .."

control by paying its full price, but it is not applicable to God God can't be realized by actions.

There is also a method to keep God under control. The method is to surrender yourself to God He can be realized by His benevolence. It is not possible to attain Him even by spiritual discipline. Surrender yourself to Him without depending on body, mind, tongue (words), learning, intellect, authority etc , at all. By surrendering yourself to God you can make him dance. God will be under your control But if you want to control him by means of spiritual discipline, remembrance, loud chanting and knowledge of the Gita and other sacred books and being proud of them, it is impossible He depends on His own benevolence. One who surrenders himself to Him is endowed with His benevolence. He is so cheap that if you say, "O Lord ! I am yours", He at once says, "Yes, my son, I am yours". By means of your study, intellect and ability you may develop your knowledge and purify yourself, but you can't realize God and control Him. God is supremely benevolent. It is a fact that He is ours and we are His. Remember this fact specially that God pervades everywhere all the time in all and belongs to all.

What is the conclusion ? The conclusion is that God is here, is at present, is in me and is mine. Now is there any room for disappointment ? He exists here, now, in me and is mine. A child has got every right over the mother, because the mother is his or hers If the mother looks here and there, by catching her chin he or she says to her,

"look at me only". The mother has to look at him or her. Similarly we may say to God that we are yours, therefore look at us The Saints have said "ना मै देखूँ और को ना तोहि देखन देऊँ" "I' ll not see any one else, neither let you see any other side" In this way God will keep Himself under your control.

We look at others-this is the obstacle. The merciful has a habit that He loves the one who does not depend on any one else *

Therefore, no one should be disappointed about God-Realization No one needs to be disappointed whosoever he may be and whatsoever qualification he may possess Whether you believe the fact or not, you have to practise constant remembrance, meditation and loud chanting etc. But you should understand it well that you can't control him by these means We can control him only by giving ourseleves to Him You are distressed because you have surrendered yourself to the world. If you surrender yourself to God, you will get eternal joy without any doubt.

Whatever I have said is approved by the sacred books. You can't keep God under control by your actions and ability, because if you control him by actions and ability,

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*" एक बान करुणानिधान की । सो प्रियजाके गति न आन की ।।"

(राम चरित मानस)

it means He is weaker viz less valuable than these things If you want to buy a thing for a hundred rupees, it means its price is less than a hundred rupees. But if it costs a hundred rupees for the shop-keeper, we can buy it only if we pay more than the cost viz, if we pay a hundred and twenty five rupees Similarly if we want to buy God with the power of our ability, we consider God less valuable than our ability. How can we achieve God who is more valuable than our ability ? Therefore, we can't attain God-Realization by means of dispassion, renunciation, scholarship and greatness. This is a wrong conception that God can be attained only by the people possessing these qualifications, not by us who are ordinary men If you feel uneasy for God Realization and may not live without Him, the great scholars and ascetics will keep on lamenting and you will attain Him earlier If you can't live without God, God can't live without you Therefore, no one should be disappointed in God-Realization, nor should any one have hope to acquire material things from the world, because no one can acquire things from the world only by having hope Even if they are acquired, they will not stay If they stay, your body will perish. The material world neither exists now, nor did it exist in past nor will it exist in future, while God pervades now and will also pervade in future, He is never non-existent–this is an established truth. Therefore, realization of God who is eternal, incessant and omnipresent does not depend on actions

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SHRI HARI

9. Acceptance of your Knowledge, the way to Attain Supreme Bliss

Kindly accept a fact which I tell you All of you know it, so there is nothing new Can any one say that he did not exist in the past, neither does he exist at present, nor will he exist in future ? This is not a question about the body. The body did not exist before birth and will neither exist after death But does any one feel that he did not exist in the past or will not exist in future ? No one has ever experienced that he did not exist or does not exist or will not exist You may not know what you were, what you are and what you will be, but you have no doubt about your existence You always have the feeling that you do exist

You say, "I am" 'This state of your being or existence never perishes '* What is real is eternal, it never ceases to be Therefore, your existence is self evident. It never ceases to exist. You have a desire, only if anything is missing But if there is no shortage, you need not have any desire God is the same all the time The body is different and perishable. It does not belong to Him There is nothing to be done,

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*"नाभावो विद्यते सत (गीता २/१६)

nothing to be acquired and nothing to be known for Him who is eternal, incessant, without any change and shortage

It is correct to say that you exist, but you have to acquire more, you have to do more and you have to know more Now pay attention; you don't get established in what really exists, but you get established in what really changes every moment The result is that there remains something to be known, to be done and to be acquired. You also know that the body changes every moment, it never remains the same. Had it remained the same, the body of childhood should have remained now But it is every one's experience that the body is not the same as it was in childhood This change has not taken place on a particular day, in a particular month or year. It has changed not only everyday, every month and every year, but also every hour, every minute and every second. Therefore, body is nothing but the name given to the heap of change. The heap of change means nothing but merely change. Is there any doubt about it ?

The objects are seen by dull intellect but the change is seen by subtle intellect Actually the object and the things don't exist, there is only the activity of change in them. When the fan moves, it seems as if it is circular, but actually it is not circular. Similarly, the objects are seen because of the rapid change. This body is seen. It changes more quickly than the time taken by saying the word 'is'. There is a continuous change in the body but you remain the same without any change. Your eternal existence is called 'Is' But when you identify yourself with the

changing body, then desires, wishes and ambitions are born. This is the cause of misfortunes I live permanently. If I had not lived permanently, why should I have undergone much suffering for the actions done in the past? We are suffering for our past actions. Similarly, we shall have to get the result of our present actions in future viz in the next birth But we have to suffer because of our identity with the body

If we had not identified ourselves with the body, the actions of the past would not have affected us. Similarly if we don't identify ourselves with the body now, we shall have not to suffer in future Without identifying ourselves with the body we don't experience any shortage in 'Is' (God). He is the same Therefore having that sort of experience Sunderdas says that the real always exists and the unreal has no existence. But the unreal is seen clearly while the real is not visible.*

How to see the real ? The real is the looker-on of all the objects The eye sees all the objects, but it can't see itself The means by which we see all the objects is the eye Similarly we can't see that 'Is' which is

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* 'है' सो सुन्दर है सदा, 'नही' सो सुन्दर नाहि ।
'नही' सो परगट देखिये, 'है' सो दीखे नांहि ॥

the looker-on of all the other objects. That 'Is' is the same. You should accept this fact You say that you are not experiencing it So you should develop curiosity to have that experience, get uneasy, go on practising constant remembrance of God, 'Rama Rama' and at the same time have a feeling that 'Is' is also present at the place where you practise constant remembrance.

Kindly accept the fact that 'Is' (God) exists all the time, at all places, and in all Don't accept that he is away from us, we shall meet Him only when He comes or we go to Him This type of assumption is wrong You think that you are approaching Him, but actually you are increasing the distance between Him and you. You are strengthening your lack of affinity with Him. You practise constant remembrance 'Rama, Rama, Rama' by assuming that He will not be attained now Kindly give up this assumption You may accept that you are not experiencing Him But you should accept that God exists and He is in the mind, intellect and tongue He is at the place where you are practising remembrance 'Rama, Rama, Rama,' and He is also there where you are hearing His name, you are not able to understand and see Him but He exists undoubtedly because the saints and the great souls have said so

Therefore, practise constant remembrance 'Rama, Rama,' by accepting 'Is' and you will experience Him quickly. But if you accept that you have experienced Him without any doubt, then you may experience Him immediately But have a keen curiosity Until you have such an

experience Don't give up constant remembrance 'Rama, Rama'.

In the world is there any other support ? After the death also we say—राम नाम सत् है, (The name of the God is true and real), the body is unreal. Go on practising 'Rama, Rama, Rama'. God pervades everywhere in the sounds 'र' (r), 'अ' (a), 'म'(m), in the tongue, mind, pulsation, thinking, intellect and 'I' ness to the full. He dwells in all and all dwell in Him. Therefore He is called 'Rama'

This method is of a high standard, but is very easy. Yesterday I met a brother (gentleman) suffering from paralysis He can't speak anything except 'Rama, Rama'. I had also met a brother in Calcutta, who could not speak even so much He could utter only 'Ra' The name 'Rama' is very easy to practise and gives comfort, consolation and peace in this world as well as in the next world *

Accept this fact told by me either by reverence or belief or reasoning or experience or understanding But accept that God pervades everywhere, in all the persons and things and He is ours and is the friend of all Only He is ours Accept the fact firmly that He exists and is also here The great error that a striver commits is that he

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*सुमिरत सुलभ सुखद सब काहू ।
लोक लाहु परलोक निबाहू ।। (राम चरित मानस)

thinks that he will attain Him after adoring Him Expectation to realize Him in future is the main obstacle Having belief in either the sacred books or the saints or any one else, accept the fact that God is already attained undoubtedly, though He is not visible to us. We have not experienced Him but He is Don't accept His absence To experience Him, practise constant remembrance 'Rama, Rama, Rama, Rama' day and night, then see how soon you experience that eternal essence The saint named Darya says that if a living being wants to attain salvation, he should practise remembrance of 'Rama' (God) He will attain salvation like the man who reaches a village if he continues to walk *



*जो जीव चाहे मुक्ति को तो सुमरीजे राम ।
'दरिया' गेले चालता जैसे आवे गाँम ॥

SHRI HARI

10 How to Attain the Ever—Attained

There are two very simple and easy facts One of them is felt by experience and the other by reverence. The fact which is felt by experience is that the whole world is Kaleidoscopic It is changing every moment

The fact which is felt by reverence is that God always pervades every where without any change. Several ages pass away, several Brahmas (the creators of the world) change, but the supreme essence remains the same Similarly His fragment, the spirit also remains the same

The spirit remains the same, it holds the body and gives it up, but never perishes Thus there are two facts (1) The world is Kaleidoscopic and (2) God and the spirit are steady.

There is no change in God What is steady and unchanging, that 'Is' is essence He pervades at all times, in all places, things and creatures He is already attained to all. That is something different, if you don't turn your eyes to Him, otherwise He is attained and pervades in all to the full He exists whether you turn your eyes or not, whether

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*"भूतग्राम स एवायं भूत्वा भूत्वा प्रलीयते ।' (गीता ८/१९)

you accept His existence or not, whether you know Him or not. 'Is' always exists, ' 'है' सो सुन्दर है सदा' (Sundardas Says—What is real is eternal)

'Is' is attained Learn and believe that the essence is attained and then He will be seen and experienced. This is something of the belief that the unchanging pervades everywhere and is attained by all, while this is every one's experience that whole of the world changes. The changing one actually does not exist and is, therefore, called illusion (प्रतीति)

There are two kinds—One is attained (attainment) and the other is an illusion. The true and eternal essence is attained and what is transient and changing is merely an illusion That seems to exist but is actually flowing We say that a man has got money, praise, respect. But actually he has got nothing, that is merely an illusion The man thinks that he is attaining, but what he thinks to attain is actually flowing, is not attained If we had attained what was to be attained, there woud have not been the desire to attain more This is the criterion. So long as there is desire to acquire, it means that we have not acquired the real thing. The Gita declares, "Any one after acquiring that attainment can't consider any other attainment as greater"* This is an established fact that till you have an inner desire to acquire any thing—

*'यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः'। (गीता ६/२२)

money, respect, health etc., it means that you have not acquired the real thing If you attain it, the desire to attain anything more is pacified (satisfied) for ever Nothing remains to be attained What seems to be attained has actually not been attained, it is non-existent and is an illusion If it has any existence, then and then only you can get it. But the problem is that we give more importance to the illusion than the reality

What is the solution of this problem ? The solution is that we should have a firm belief in what is really attained So much of experience we have got that I have existed always and will exist always. I am the same what I was in boyhood. The body, the mind, the emotions, the senses, the time, the events, the actions and the circumstances, all have changed, but I am the same today as I was in the past Vedantic Philosophy believes in the eternity of the Self, and gives a very strong reason that 'I am the same.'

Two men, an elderly one and a young one had met several years ago and again meet The young man asks, 'Grand Father, do you know me ?' The elderly man answers, "Brother, I don't know Do you know me ?"' The young answers, "Yes, I know". The reason is that there is a lot of change in the young man while there is not much change in the elderly man, eight or ten years after they had met first

The young man says, "I recognise you. We met at that time and we talked about those topics. You can't

recognize me because of a lot of change in me". The old man agrees and says, "Well, you are the same?" The young man says, "Yes, I am the same" The old man also agrees and says, You are right, brother, I am also the same" The young man asks, "How are you? What is your condition?" The old man answers "I am in great difficulty, I don't have good income" The old man asks, "How are you?" The young man replies, "I am in prosperity because I have a roaring business"

Think about the two gentlemen. The conditions and the circumstances of both of them have changed but they are the same, 'I am the same, you are the same". There is not the least difference in it There is a lot of difference in their conditions and circumstances The conditions and the circumstances don't stay with you You are different from circumstances, conditions, actions and events. They all change, so they are merely illusive. To accept them as true, is the cause of all misfortunes. They don't actually exist, while He exists and is attained.

The question arises how to accept Him as attained when we can't even see Him. There is a sentence in the Upnishadas—' विज्ञातारमरे केन विजानीयात ?" By what means should we know the knower of all? As you see everything with the eye, but the eye is not seen. You can see the reflection of the eye in the mirror, but you cannot see the eye-sense. The power of seeing is not seen. But by seeing the things and objects we accept that there is a power of seeing. If there is no power, how can we see the worldly

objects ? In the same way the material world seems to exist, but actually does not exist. The knower by whose power the materials of non-existing world seems to exist always exists and only He is attained If He had not existed, how could we have felt the non-existing world to be existing ? It always changes One who sees it, is the looker-on. That looker-on is called by different names such as God, the Spirit, Truth or Reality, Brahma, but the essence is the same

The question may arise whether this 'प्रतीति' seeming existence (illusion) is real or unreal or different from the two There is a lot of diffierence in the opinion of different philosophers but there is no difference of opinion in the fact that it does not remain constant but it changes If we call it unreal it means that it does not exist But if it does not exist, how does it seem ? Therefore, how can we call it unreal ? It seems to exist, but does not stay. If it does not stay, how can we call it real ? If it is real, it should continue, but it does not Therefore in the Vedanta it has been called' अनिर्वचनीय indescribable or undefinable. It can neither be called real nor unreal, nor both. It is exceptional Therefore, it is called indescribable because it cannot be defined. It is an illusion which is not real, because if it is real, it should remain.

Once nine chief ascetics came to the palace of king Janaka. Janaka bowed his head to them and said, I "feel

exalted today. He did not feel exalted because he had a lot of luxuries, but he felt exalted because he could meet the Saints who could tell him reality Pay attention to it that he felt exalted because they would tell him the eternal essence. There are so many other people who are not exalted. The question arises why would king Janaka feel exalted if they told him the reality ? God is already attained whether any one tells it or not The answer is that we believe only when they tell us We don't accept it as true without hearing from them Therefore, I ask you to have faith and reverence. The second fact which I have pointed out is your own experience that every thing in the world changes Therefore, have faith in reality which is already attained. Then and then only you can be benefited, otherwise not. Therefore, accept His existence. Though He is already attained, yet you will not be benefited, if you don't accept Him.

A cow fell ill. Her owner went to a physician. The physician advised him to give her half a quarter of a seer (weight) of black pepper first and then to give her a quarter of a seer of ghee (butter purified by boiling and straining). The owner gave the cow half a quarter of seer of black pepper, but did not give ghee, thinking that the ghee was already there in the body of the cow The result was that the cow's condition became worse He went to the physician and said, "The cow's condition has become worse". The physician asked him, "Did you give the black pepper and ghee ?" He replied, "Yes, Sir, I gave black pepper and ghee was already there in the cow I didn't milk the cow, so a

quarter of a seer of ghee which we get from her milk every day was already in her." She suffered more because first there was heat of the disease in her and secondly the black pepper produced more heat. There was ghee in her, yet it did not prove useful. If he had taken out ghee and given to the cow, she might have recovered.

Similarly we have to experience that 'Is' essence is already attained. We have gathered here to experience that essence

You will experience that essence when you have a keen desire to accept that He is attained. When he is attained and exists always every where, why am I not experiencing Him ? You will be benefited only by having such a desire, otherwise you will gain nothing merely by talking You may also give lectures as I do, but you will gain nothing. Therefore, I say–why are you getting deprived of Him ? If a child knows that its mother is here it starts weeping If she is the mother, why does she not have it on her lap ? I say so, so that by believing it, you may get uneasy to know Him

We have to attain the attained When we say that He is attained, it means that we should have a keen desire to attain Him, rather than to have a false satisfaction To have that desire it is necessary not to accept the illusion as true and not to have a desire to get pleasure from it. The key to attain the attained is not to accept the illusion as reality If you accept the illusion as pleasure–giving He

can't be realized, even though you may study many sacred books, all the four Vedas and six scriptures (षट् दर्शन). By accepting the illusion as real, you will go to hell. No one can save you. The house, money, family etc. are merely illusive and you have entangled yourself in them by getting pleasure but they can't save you from the tortures of hell.

The question arises—Why does this illusion attract us when it does not stay ? The answer is that you accept it as a reality and not as an illusion so you are attracted towards it. If you accept it as an illusion, you will not think to acquire it Do you think to taste the delicious dishes which you see on the screen in the movies ? You don't feel them as delicious Do you think to catch your face which you see in the mirror ? Why ? The reason is that you know that even by having a desire you will get nothing Similarly you should have a firm belief that all the wealth, respect, family, wife and sons etc. are nothing but merely an illusion. Can you get anything from an illusion ? When no one has acquired any thing from them till today, what can we get ? This is merely a false notion if you think them as acquired. Samsar (world) is defined as the one which 'सम्यक् प्रकारेण सरति' is passing every moment Therefore, you can't acquire anything from the world. Only God is attained, but you will experience Him by having disinclination for this illusion, otherwise it will remain merely a theory.

SHRI HARI

11. Quick God Realization by Knowing the true Relationship.

All of us know reality and have an experience of it But our error is that we don't stick to it. If we stick to it, we are relieved of distress today and now. Our error is to accept our relationship with the world. We can live without our attachment with the world, but we can't live alive without giving up our attachment. Think over it seriously.

We don't get so much of happiness by having affinity with the worldly things–men and objects as we get by giving it up You may ask, How is it so ? In the sound sleep we don't have the least affinity with any person or thing, we forget them all Therefore, we get much happiness and peace which we don't get by remembering them

Now think that we have got the tendency to sleep since birth At the time of sleep we forget the world. We can't live even for twenty four hours without the disinclination for the world If a man is unable to sleep for several days, he may become mad We don't get so much of diet from our relationship with the world as we get from sleep. On the other hand we get tired by having relationship with the persons and objects We do away that tiredness by sleeping. Sleep refreshes and activates the body, senses and inner-sense The relationship of the objects and persons deteriorates the refreshing power.

We have the tendency to sleep since childhood, but our relationship with the worldly objects does not continue. In childhood we loved the toys and the play more than other objects, men and the house. After that we started liking money. Now we don't like toys but we love sleep in the same way as we loved in the past When we started liking the money we liked sleep too The sleep which we enjoyed forgetting the money was even more loving.

Now after the marriage you have started loving your wife, sons and the family and you spend money for them. But in order to have a sound sleep you give up the company of your wife, sons, friends and the family. Because of our infatuation with them we commit several crimes such as falsehood, hypocrisy, dishonesty, theft, quackery and cheating etc But in order to have a sound sleep we give up all our kith and kin. In your old age your infatuation increases very much and you have a great affection for your grandsons and granddaughters, but you give them up for a sound sleep. If you become an ascetic after having dis-passion, you give up money, property, sons and family but you have a sleep Thus you separate yourself from dis-passion and ascetism but you want to sleep.

But if you develop love for God and relish adoration, you don't even like sleep Pay attention to this point. In a verse the saints have said, 'वैरिन हो गई निन्दरिया', this sleep has become our enemy. At that time we don't like to sleep. We have seen that we love sleep under all circumstances. We want to have sleep. For that sleep we make full preparations.

We use a comfortable bed, a comfortable pillow and several fans and make arrangements lest there should be any noise.

At the time of sleep we don't like all the worldly enjoyments, the beautiful scenes and the movies. We want to sleep only It proves that sleep is more loving than all the things, scenes and persons All the things can be given up to have sleep, but sleep can't be given up But when there is love for God, we dislike even that sleep. It proves that our relationship with the world is artificial and created by us Its separation is certain. Without breaking this we can't get peace and happiness. On the other hand our relationship with the God is true, eternal and real

We have experience that we get comfort by having detachment from the world It never happens that we can't live without our attachment with the worldly things but we can't live without detachment An uncommon fact is that we have experienced their detachment throughout the life Every human being has got this experience Every creature wants separation from the world. Every creature sleeps. All the animals and birds sleep A man may pass his life, if there is any deficiency in his attachment with the world. Some may get delicious dishes, comfortable house, while others may have very meagre meal and no house at all This is dissimilarity Even the two men can't get similar comforts But in sleep and in the separation from the world all are equal We can be happy not by having the things as we are without them. This happiness of

separation is available to all equally. This separation is spontaneous because every one has got the automatic tendency to sleep This is everyone's experience It proves that we develop our relationship and attachment with the worldly objects, but the detachment is automatic

In the sleep our relationship with others breaks-up. Sleep is necessary, is our own and can't be given up Our relationship with the world is assumed. We sleep having accepted this assumed relationship We are busy with the relationship of the world when we are awake The conditions, circumstances, events, persons, times, places all change but our detachment from them never changes, we have to detach ourselves from them This detachment is our own and real, while the attachment is assumed Therefore, there is continuity in detachment

We have detachment from childhood, youth, health, disease, riches, poverty and persons Thus detachment is certain because the attachment is assumed We have committed a blunder that we have accepted the assumed attachment as true and have not paid attention to detachment which is spontaneous There is not so much of peace and happiness in attachment as is in detachment Had there been peace and happiness in having attachment with the worldly objects, we might have given up sleep When we start relishing adoration, things like sleep, hunger and thirst are given up

In Daryavji Maharaj's tongue (speech) it is said that in the love of God's adoration we forget sleep, hunger and thirst which are bare necessities of life It means by giving up the true relationship, who will maintain the unreal relationship ? Who will wish for the artificial relationship ? The relationship with the world is that of the body, not our own. Our relationship with the world is assumed If we give it up, we may get eternal joy today. To give up relationship does not mean that we have to go to the jungle or we have to become a saint We have not to go anywhere. only we should have the feeling from the heart that the world is not ours, only God is ours Our relationship with the things is to make their best use and our relationship with the pepole is to serve them But the people and the things are not for us. We have to serve the brothers, brother's wife, mother, father, son and wife, who are all called ours, by the things we possess The body is acquired from parents because we have got it from them and they have brought it up.

Therefore, serve them with the body. We have not to take anything from them, nothing is ours Their things have been used in their service. We have got the right to make a good use of them, so we have made a good use. This is known as the discipline of action God describing the discipline of action has declared in the Gita, "Your right extends only to the performance of action, the fruit is never within your right "* Therefore serve them, but don't develop your relationship with them. We should

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*'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' । (गीता २/४७)

not have any desire. We have not to be instrumental in making your actions bear fruit Do not have attachment for inaction

We have to do the actions very well promptly to the best of our capacity. Why? Because we have got this body for the service, not for worldly enjoyments. The worldly pleasures are available in other bodies also, but the fruitfulness of human life is to attain God-Realization through service. Human being does not mean human shape, but human being is the one who has true knowledge. We have got this true knowledge to detach ourselves from the worldly relationship which we have developed, not to cling and stick to it. Service viz the discipline of action is helpful in getting us detached Therefore, actions are to be done with the method of the discipline of action.

Our relationship with the world has no other purpose but to serve We have to serve the parents and also wife and children by bringing them up. We don't get so much of peace by having relationship and getting comfort from them, as we get by serving them and by breaking up the relationship from them There is not so much of happiness in attachment as is in detachment We don't love relationship of the world so much that we may give up sleep, hunger and thirst. But by having our relationship with God, we don't care for sleep, hunger and thirst

Narada's mother died He went to the jungle He had a keen desire for devotion to God. So he did not think

what he would eat and drink and where he would live in the jungle He had only one desire—to attain God-Realization. He sat under a tree He was in the state of trance. After sometime the trance was broken. He became so much uneasy that there was a revelation. .—'दुर्दर्शोऽहं कुयोगि नाम' viz bad ascetics, '(कुयोगी)' can't hold me After this body when you are born as a son to Brahma, you will attain me He did not get disappointed, rather he became more restless after havirg the revelation, Now Naradji wants to die The worldly people want to remain alive as long as they can. But Naradji wanted to die as soon as possible.

The people do not have so much of desire for the life of their family as they have for their own body. The cow has a great affection for the new born calf She does not even want to go to the jungle to graze grass. But when we give her a good beating, she goes to the jungle. She grazes the grass in the jungle but when she remembers her calf, she shouts Hoon (हूँ) and the grass falls down from her mouth She loves the calf But she also loves grass, because she is also eating the grass. When she comes back home at night, she runs ahead of all the other cows and shouting goes to the calf She loves and feeds the calf. Thus she loves her body more than the calf and the grass When she is beaten with a stick, she does not care for the calf and the grass She loves her body the most, the second preference goes to the calf and the third to the grass Like an animal, a man also loves his body the most. But man

has true-knowledge. He diverts his love from body to God because he knows that the body will not remain alive all the time. It always changes, therefore, how can it live all time ? But God lives all the time and we are His fragment, we are his.

When we recognize this fact like Narada, we get attached to God by giving up our attachment to the body. Our relationship with God is real but our relationship with the world is self made and artificial We know this reality If we stick to it, we may attain God Realization very quickly.



SHRI HARI

12. Don't Identify Yourself With The Body

God has bestowed upon man a lot of material for God-Realization He has got a long life, while God-Realization can be attained within minutes. He has granted a lot of thinking power. He has bestowed man with so much material that he may attain God-Realization several times, but after attaining once, there is no need of attaining Him, the second time God has given us a variety of very wonderful stuff As you have known since childhood "I am the same". This is a simple fact The places, time, things, men, events and circumstances all have changed, but I am the same. I am the same but the body and the companions are not the same. If you give up those which change and catch the one who does not change, you are relieved of the worldly distress just now, at this very moment Whatever changes, is not I (myself) and what does not change is I (myself).

You are the same in different circumstances and events You are the same after roaming several countries and after the passage of a very long time Every thing changes, but you are the same If you see the kaleidoscopic world as different from you, you get real joy and meta-physical knowledge But if you mix the two and see as one, that is ignorance.

The strivers whether they are brothers or sisters want to make their mind free from defects and alterations. They think that if the pleasures and pains, favourable and unfavourable circumstances don't have any effect on their minds, they have achieved metaphysical knowledge, otherwise not. Try to understand this important point in the right perspective. Who have their effect ? The mind, intellect, body, sense have their effect, but you are the same When there is a profit, there is happiness in the mind, but when there is a loss of money, there is a sadness in the mind The mind has two kinds of effect in case of profit and loss But you are the same. Were you different when there was a profit ? Were you different when there was a loss ? If you had not been the same, who might have known the profit and the loss ? You remain even and the same You are not affected but the mind and intellect are affected Will there be any difference in the knowledge of an exalted soul who is free from bondage of worldly life when he becomes first young and then old and his power of eyes and ears and other limbs weaken ?

The body, senses, mind and intellect all these are kaleidoscopic What has happened, if they are affected and changed ? But the error that you commit is that you accept yourself happy and sad, when they are affected. Stick to the fact— "I am the same in both happiness and sadness". To get established in yourself is to be 'स्वस्थ' (healthy), viz to be established in 'स्व' (self) To be happy and sad means to be established in Matter. By being established in Matter you have to experience joys and

sorrows. Why ? Because you get established in Matter and accept the effect on the body, senses, mind and intellect as effect on you You intentionally get established in Matter while you are not actually established You are different from pleasure and pain, profit and loss, birth and death. You intentionally identify yourself with the Matter and experience, joys and sorrows, and then say "Sir, we have not attained spiritual perception". Only stick to the fact that you are the same It is said 'सम दु ख सुख स्वस्थ ' You are established in the self (स्व) that is all. 'स्व' (self) is always unaltered and uniform There is no defect or alteration in the self. The defect can be in the inner sense but by identifying yourself with it, you accept yourself as defective and experience pleasures and pains.

I am very much surprised to see the obstacle I don't talk about sinful actions. It never comes to my mind that the people, who have association with the good, commit a sin. You have come here, for the association of the good, for listening to spiritual discourses, and for adoration, meditation and benediction. If you commit sins, why have you come here ? Never commit a sin even by mistake. Don't do any unjust action even in dream Give up the idea of sin totally. Even then if evil or good propensities such as sadness, worry, attachment, jealousy or happiness come to your mind, get established in yourself, don't identify yourself with them To identify yourself with them means to be established in the matter. By getting established in the matter you will be responsible for the sins, will face the

shackles of birth and death and also face sorrows; every thing will happen. This "union with the constituents of Matter is responsible for the birth of the soul in good and evil species".*

The things are made and perish, the objects appear and disappear. See them but continue to be established in yourself, because you are the looker-on. This is a rule that the looker-on is different from the objects to be seen. You see the favourable and the unfavourable circumstances. You also see the attachment and detachment. But is there any difference in the looker-on ? The looker-on remains the same.

We are standing on the bank of the Ganges. There so many sleepers of wood pass flowing and we burst into laughter that we have got a great joy. The second day we don't see any sleeper of wood flowing that way and we start weeping. If any body asks us, "Why do you weep ?" And we say, "Today no sleeper of wood has passed this side, all have passed flowing that side" Think over it what difference does it make for you, if they flow this side or that side ? You don't touch them, they don't live with you They flow while you are standing If the sleepers flow near you, you feel happy but if they flow far away from you, you start weeping This is nothing but folly.

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*"कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ।" (गीता १३/२१)

Similarly suppose a son is born, you feel happy, but if he dies you start weeping. If a son is born to any one else and dies, you are neither happy at his birth nor sad at his death. In the same way if any one earns money and then loses it, you don't weep but if it happens to you, you lament for it Why do you lament? It was not yours in the past, you got it afterwards and again it has gone away. You are the same as you were in the past without money. Then why do you lament?

Nothing can touch you, if you get established in yourself If you stick to the passing events, circumstances, objects and persons, you will have to weep uselessly. You have caught the sorrows yourself without any reason, as you catch a shooting arrow God has not created sorrows, actually sorrows have no existence But you feel sorrowful yourself by having affinity with the perishable things. You are very fond of it The world has been called the abode of sorrows (दु:खालयम), You catch it, therefore, it is the abode of sorrows. It is said in the upnishadas that the creatures are born from bliss, live in bliss and merge in bliss

You have raised a point that the world is the abode of sorrows. It is a good point Now think a bit over it I have also learnt this couplet of the Gita by heart 'दुखालयम शास्वतम्' (गीता ८/१५) This world is the abode of sorrows and is non-permanent" You are giving the reference of the Gita. I may also give you a better reference. But

what will be the use of it? We should think over the solution, if there is any obstacle to our spiritual discipline. I only want to put the point that you should not identify yourself with the changing world. You may feel their identity, but don't identify yourself See that you are different from them. When you see yourself clearly different from them, no defect will remain in you. But if you identify yourself with them, the defects and alterations will continue to exist

Question—Swamiji, how to separate ourselves when we are merged?

Answer—You are not merged at all If you had been merged, you might have also changed with childhood, youth and old age. But you say that you are the same, while the childhood, the youth and the old age have passed. You know the three stages The knower is different from the stages to be known. Therefore, are you different from them or one with them? Actually you have no identity with them, and you know it, yet you accept your identity with them. Don't accept your identity. That is all

Now the question arises how to avoid the identity when it seems identified The answer is that you should respect your experience and the words of the Gita because you have come here with a purpose. It may seem that they are merged and are one, but accept the fact that you are different from them You have experienced that the body has changed from the childhood to the present age but you are the same Therefore, accept it on the basis of

this experience that the body is different from you. If you don't feel your separation, pray to God uneasily, "Great-Sire, I am not feeling that I am different from the worldly things" But have a firm belief that you are different If you are not different, the body should not live here but should go with you or you should live with the body But neither you live with the body nor does the body go with you. Then how can they be one ? They are different. As I go out of the house, it means that the house and I are different Similarly the body, senses, mind, intellect etc. are the house and you inhabit it or go out of it, you have no identity, you have only assumed your identity. This is every one's experience.

When you are ill, you take the dose of a medicine such as worm wood which has the bitterest taste. Similarly "I am different"—drink this medicine Even then if you don't feel them as separate, you get uneasy. If you have a keen uneasiness, you will feel the separation instantly. But if you go on relishing the worldly pleasures, you may study numerous sacred books, including Vedas, may become a scholar, you will not feel the separation If you get uneasy to feel this separation quickly, you will not feel them as one It is an error to accept them as one If you have a firm determination not to commit this error again, it will perish instantly

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By saying and learning that the world is unreal, your affinity with the world does not break up. Even after knowing the world unreal, you will not experience this unreality, so long as you get sensual enjoyments from it. The reason is that you regard the enjoyment as true and you have voracity to enjoy it, how can you feel the world as untrue ?

It is an open fact that the result of the sensual enjoyments is sorrow No creature who enjoys worldly pleasures can escape from sorrows. It is impossible. He will have to suffer pain certainly. Even by knowing this fact why does the man not give up the desire for enjoyment ? What is the reason ? The reason is that we don't think about the result of this sensual enjoyment which seems loving, attractive and believable The man can think but shuts his eyes and does not want to know the result

Therefore, God describing the 'Rajas' happiness has said in the Gita—"The material happiness, which arises from the contact of the senses with the objects is nectar-like in the beginning, but is poisonous in its effects, is called 'Rajas' (physical attribute),* The man can think over the result. Other creatures such as animals and birds have not got the power to think over the result The gods live in heaven for enjoyment Their aim is to get pleasure They can't know its result The aim of human body is only to attain God-Realization. After thinking we come to know

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*विषयेन्द्रियसयोगाद्यत्तदग्रेऽमृतोपमम्
परिणामे विषमिव तत्सुख राजसं स्मृतम् । गीता १८/३८

that only men can think about the result. Therefore, men should always think about the result of these sensual enjoyments.

The result of the sensual enjoyments will be nothing but pains. God has declared in the Gita, that the enjoyments which are born of sense-contacts are a source of misery (unhappiness).* All the miseries of the world such as hell, imprisonment, calumny, ignominy, disease, sadness, worry, uneasiness and confusion are the result of voracity for sensual enjoyments. Voracity for sensual enjoyment is the main disease.

Enjoyment is not such a big obstacle as is the voracity for enjoyment. The enjoyment without voracity is not an obstacle, but even without enjoying, the desire to have them is an obstacle. The enjoyment comes and goes but the voracity remains. When there are no pleasures, we hav the voracity to get them; when we have, we love them; an when they pass away, we have liking, attraction an voracity for them. This is the real disease. An easy way to get rid of this disease has been mentioned in the Gita.** Renunciation is difficult to achieve in the absense of Yoga (Karmayoga) the discipline of action, whereas the karmayogi who keeps his mind fixed on God, reaches Brahma in no time.

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*ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । (गीता ५/२२)

**संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥(गीता ५/६)

What does 'योगयुक्त' (Yoga yukta) mean? In the Gita evenmindedness is called yoga*. There may be pleasure or pain, but if we remain the same, it means evenmindedness. If there is evenmindedness in the dualities of the world such as profit and loss, birth and death, disease and health, respect and ignominy, praise and calumny, it is called 'Yoga' If you get established in that sameness viz if you save yourself from the voracity, you may attain Brahma in no time It will take no time. This is called 'Yoga'. Now the question arises—How to use it?

For this you should always keep in mind how to give comfort and do good to others. If you understand this point properly and give it a practical shape, this voracity for enjoyments will perish in no time

I am very sad to see that we have company of the good and clamour in the good company, but spiritual discipline is merely a show I don't say that there is either hypocrisy or fraud but display (Show) is there. There is not the company of the good in the heart. In service also there is show, people do not have a keen desire to give comfort to others

If you develop this desire of comforting others, you will get rid of your desire for enjoyments. You should have only one desire to give comfort to others with money, mind and body, then the problem will be solved This is the main method.

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*समत्वं योग उच्यते। (गीता २/४८)

There is famine in Rajasthan. Cow-mothers are dying. In several villages the cows have become so weak that they are unable even to stand-up Not to talk of the old cows, even the young cows are sitting without getting fodder, they may recover soon Therefore, serve them Do something for them, comfort them. It would be useful if a few persons are prepared to go to the villages and bring the cows carefully to the places of fodder or supply fodder to them there Our sages bring cows and serve them. The villagers are pleased I have talked to the persons who have served the cows They say that their voracity for enjoyments has vanished. This method is mentioned in the sacred books and this is also a fact based on experience as I have told you just now This is the ripe time for service You should have a desire day and night how to serve the cows. You will be surely benefited But how many of you are prepared ? If any one wants to have the experience, serve the cows with this aim. Everyman is inclined to do a piece of work in order to get profit in the form of money or respect or health. Therefore, to wipe out voracity for enjoyments, think to give comfort to the cows. If you do this work with this object, I am sure, that you will be benefited Even if there is no benefit you will not be at a loss at least If you feel there is loss, you need not do, but if you feel there is no loss, make an experiment. Certainly there is profit by serving the cows.

There is a shortage of workers who want to serve If you want to have the experience, have the aim to wipe out voracity for enjoyments To wipe out that voracity, you have to give comfort to others. Give comfort to the cows

and the poor to root out your attachment to pleasures If you serve with this purpose I assume that you will be surely benefited. Do the experiment. Atleast there is no loss in it The duty for service is very profound * Bharatji Maharaj also said, "The duty of a servant (devotee) is the most difficult "**

The duty of a servant is to give comfort to all What is service? In service the servant has not the least pride that he is doing service and secondly he does not think the means, by which he serves, as his own. He thinks that the things, by which he is serving others, are theirs and are being used for them He does not accept his body, senses, mind, intellect and ability as his own, neither has he a desire for any worldly reward This is called 'Service' or Karma Yoga (the discipline of action)

Among the servants also there are only a few true servants. Now I tell you how to serve The servant should have the only aim to give comfort and do good to others without having any desire of his own at all It is said in the Gita, "Those who are engrossed in the welfare of all beings also attain Me (God)" *** Therefore, those who are engrossed in the welfare of all the creatures attain God-Realization

After giving discourses for several years I have come

*सेवा धर्म परम गहनो योगिनामप्यगम्य ।

**सबतें सेवक धर्म कठोरा ॥

***ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः । (गीता १२/४)

to know how to wipe out voracity This question arose in my mind–What is the disease ? What is the method to root it out ? Where is its root ? How to set it right ? I could not diagnose the 'desire' What is pleasing to one's mind is a desire The method to root out your desire is to satisfy the desires of others which are just, are approved by the sacred books and are within your power This is the chief method If any one has any doubt, test the method in any field. This is the time for the service of the cows; so I have particularly mentioned it, otherwise apply and test this method in any sphere you work. Think and have a desire for the comforts and welfare of others without giving them the least pain. "सर्वं भूत हिते रताः". We should love the welfare of all creatures as Goswami Tulsidassji Maharaj has written in the Ram Charit Manas– "As a greedy person loves money and a lustful person loves women, in the same way if you love the welfare of others, you will achieve your aim in no time".* This is a very significant method I have got this method after several years of thinking and reflection.



*कामिहि नारि पिआरि जिमि, लोभिहि प्रिय जिमि दाम ।
तिमि रघुनाथ निरन्तर प्रिय लागहु मोहि राम ॥

SHRI HARI

14 Importance of 'Satsangh' viz. Good Company

Question :—How did you get advantage in spiritualism?

We have got advantage by good company I don't give so much of importance to spiritual discipline as to the good company I have gained specially from the sacred books and the good company. I think that if others also try to understand the subjects of the good company seriously and deeply, they can gain much.

The other special point in this connection is that you will not have to spend so many years as I have spent I am saying so because you feel it difficult. If you give importance to the association of the good and meditate over the discourses, I clearly see that you can progress in no time

I don't think that you are not deserving You may have some short-comings, but you also possess full power to remove them. According to me you only lack the desire to go to this direction If the desire is awakened, even the greatest sinner, and the greatest fool will attain God-Realization Kindly give up the desire to have worldly enjoyments Kabirji says that the mind is one, you can apply it either to the devotion of God or to sensual enjoyments *

*कबीर मनवा एक है, भावे जहाँ लगाय ।
भावे हरि की भक्ति कर, भावे विषय कमाय ॥

Wipe out the desire for accumulation and enjoyments. Only practise it and see that the desire for God-Realization develops automatically. One desire is to accumulate money more and more The second is to have worldly pleasures, luxuries, respect, praise, health and position By giving up these two desires, you will automatically have the desire for God-Realization. You say that you do not have a keen desire, the reason is that you have not so much of renunciation as you should have Actually there is no renunciation in the mind. What is renunciation ? In the Gita at several spots there is mention of renouncing the desires. What is a desire ? The desire means that it should be and it should not be If you renounce it you will gain a lot The Gita declares that the man who renounces the desires is a 'Sthitaprajna' (stable-mind) viz. the person who has attained God

Think a bit that a man can't gain anything but disgrace by having a desire The body and the family are not brought up only by having a desire. Money does not depend only on desires These things are acquired by fortunes and actions There is a great affinity between the objects and the fortune, but there is no affinity at all between the objects and the desire.

Now kindly try to understand the point. The objects have no affinity with the desire Can you say that you are poor because you have not desired to be rich ? If you had

a desire you would have become rich. Therefore, do you not feel that the objects have no relationship with desires? The objects have relationship with actions because actions and objects both are worldly things Both are the same in essence The objects are connected with the actions whether they are of the past or the present The actions of the past are called fortune and the actions of the present are called labour Therefore, both fortune and labour are actions The objects are acquired by actions not by desire.

If I have a desire to be brought up, shall I be brought up? All of you may have a desire for an hour that his family should be brought up without giving him a single pie, and without doing any labour, will the family be brought up merely by desire? Not at all Therefore things and objects can't be acquired by having a desire. Only God-Realization can be attained by having a desire. If you have a keen desire for God-Realization, you will attain the essence

Question :—Why is it so?

Answer :—We have no real affinity with objects, we are different from them in time and distance Therefore, they will be acquired by actions But there is no difference of time and distance between God and us. He is at no distance from things and men. He pervades at the place from where you say 'I' and always permeates everywhere. Time and distance are also within him He is omnipresent As soon as there is a keen desire, he appears. The money, unlike God, does not pervade everywhere It will have to

difference because once you have to die. If you die by committing falsehood, fraud and dishonesty, you will take a bundle of sins with you. What is the harm, if you die quickly without the burden of sins? Don't accumulate sins. If you can't earn money without committing a sin, it is better to die of hunger. It will not have the way to hells, otherwise you can't escape from the hells Even Brahmaji, the creator of the world, can't save you

You are the persons who keep good company and understand everything. Try to understand what I say. Have a desire to do your duty and don't be idle Now pay attention to the four important factors

(1) Make the best possible use of your time Neither be idle nor waste your time in futile activities such as playing cards, chaupad (a game like back gammon which is played with three long dices), plays, shows, movies and smoking etc These activities are the 'Tamas' constituents (darkness attribute)*

The tamas go to lower spheres. You will have to go to hell Don't waste your time on such trifles Be always busy with such activities as are useful in earning a livelihood, in attaining God-Realization, in maintaining health and in the welfare of the world. Don't waste time.

(2) Do the work to the best of your ability and capacity so that you may get satisfaction and others say that you do well. Whatever activity–reading, writing, sale, pur-

*'अधो गच्छन्ति तामसाः' (गीता १४/१८)

chase, accountancy etc. you do, do it properly and elegantly. The mothers and sisters should cook food and serve it very well, though the stuff may be very simple. Try to give satisfaction and comfort to all with your activities

(3) Be aware that you don't have any claim on other's things, though you may lose your claim on your own things.

(4) Spend the least amount of money for your personal life, spend for the bare necessities of life, such as food and clothes Don't spend on luxuries and fashions If you do like this, make an experiment, you can't be at a loss

People say that they have no job and are sitting idle This point is baseless and futile Why do you sit idle ? Practise constant remembrance, loud chanting and study the sacred books such as the Gita and the Ramayana. Be busy with the work such as sweeping, cleaning utensils, shoes, drains, urinals and latrines. Go on doing some work or the other. If you want you can get a lot of work to be done. By doing this sort of service the innersense will be purified. Don't waste your time. The time of the human body is not to be wasted. The oil in the oilman's house is not to wash feet, but to use it properly.

God has bestowed upon us the human body, and the power of thinking which has been given to make use of the time rather than to waste it in loitering aimlessly, visiting the movie and playing games

such as cards, and chaupad (a game like back gammon). Human body is the best of all the bodies Its time is to be used in the best of pursuit It is a great loss to waste that time, because you can earn money again, If a young son dies, the small boy can grow young or the mother can give birth to another child, but the time once passed can't be brought back, that is wasted for ever You spend the money very carefully, but you waste the time without any purpose.

You spend your time in visiting an aeroplare. What is the utility ? Think what you have gained, whether it has improved the health or the society or whether you have earned money or attained God-Realization Why do you waste your time, the priceless possession granted to you ? Be aware. If you don't waste time, but make the best possible use of it, you will make worldly and spiritual progress surely I have no doubt, that you will gain in any sphere you go. Even if an atheist makes use of his time, he will progress according to his resolution and action. If a believer makes proper use of the time, he can attain God-Realization There is no need to be careful, don't waste time in carelessness and negligence.

Don't have any claim on other's things. The body which is called mine or even 'I' is different from you Therefore, to get comfort from it means to take the right of the world Therefore, don't get comfort from it Similarly your wife is different from you. Fulfil the right of your wife Don't snatch her right Similarly bring up and educate your son to the best of your capacity and perform the duty of a father. Serve your parents and perform your

duty to your wife, don't snatch any body's right whether he is a neighbour or the businessman with whom you have dealings. Have true and honest dealings Inspite of doing all this, you will not get out of debt. If you don't expect anything from them, you will not run into new debt. After being careful you will come to know how you are having claim on other's objects and things Now you don't know.

If I ask you, you will say that you don't have claim on the things of others and you don't commit sin Several people say, "What is the need for adoration? We don't commit any sin." I have met such people They said "One who commits a sin should worship God, we don't commit any sin Then what is the need of worship?" They don't know what a sin is and what injustice is.

What precaution is to be taken? The precaution is that you should choose one or two factors out of the four which you have heard and then follow them throughout your life without any negligence Similarly pay attention to what I say I say that the acquisition of money and objects does not depend on desire but on actions. There is a great need to understand this point You may say "How can we continue our routine without desires and worries? We have to do business and several other activities and, therefore, we have to worry"

Why have you to worry? Worry is merely a folly What is the utility of *worrying*? Only the energy will be wasted. It is proper to act and serve If you have worry give it up and do actions. Worries spoil the intellect.

Think over it calmly Intellect develops by thinking There is a difference between worry and thinking

You should think over different topics, how to work, how to bring up the family, how to have dealings and loving relationship with all the people It develops your intellect. The action which is done without thinking over the ability is called Tamas (darkness attribute).

By having worry that you have a big family but no income, the intellect does not function properly and the result is that you can't work properly. Therefore be careful Think over the probelms seriously but don't worry at all

A brother has put the problem that he has a big family but inadequate income, therefore worry is natural. It is quite right This is a real problem of life. Such questions appeal to me, but that is another thing whether or not I am able to give a satisfactory answer. If I am unable to give the answer, I shall consult books and think over the problem It will lead to my progress as well as your progress

Attempt and Labour Don't be idle Study the books. Think over the problems and discuss them Listen to the benedictory discourses, have good company, work according to them and make your life developed. If there are obstacles on the way, remove them and make efforts again Thus be benefited of the good company. God-Realization can be attained by good company very quickly and easily. The importance of the good company is beyond description

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SHRI HARI

15. BE ENGROSSED IN THE WELFARE OF ALL BEINGS

Every creature wants happiness What type of happiness? The happiness which remains unaltered and does not perish Every creature wants such type of imperishable and boundless happiness. This is called emancipation. Utter absence of sorrows and attainment of joy is emancipation. The twenty second couplet of the sixth chapter of the Gita is very useful. It is the criterion to judge oneself. Therefore it is no exaggeration if this couplet is given the top priority Having acquired that profit (summit of happiness) he does not consider any other profit as greater and having become steady in which, no pain, however big, can move him. Even if his body is broken into small pieces, it comes in between the two mountains, there is never any lack of peace and joy.* In that profit there is disunion from the contact of pain. The so called "मुक्ति" (emancipation) from pain, actions, life and death is very straightforward and easy.

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* यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ।।

'तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्' (गीता ६/२२-२३)

In the sacred books it has been described as difficult and also easy. 'सु सुखम् कतुम्' –can be done very easily.

He is imperishable and does not perish after being attained, so is very easy The world viz. the body, the family, the wealth and the property which seem mine were neither in my possession in the past nor will remain in future. To accept the perishable things as our own is bondage. In the Gita the characteristics of the man free from the bondage transcending the three constituents are described For the man who is ever established in the self, pain and happiness are the same, he has become 'Swastha' (steady), for him earth, stone and gold are quite the same; for him the pleasant and the unpleasant, praise and calumny are just the same. For him honour and ignominy are alike, he is alike to the cause of a friend as well as to that of an enemy and he has renounced the sense of doership, he is said to have transcended the three Gunas (constituents)*

For him pain and happiness are the same In his innersense he is the same in profit and loss, praise and calumny He is established in his own self. The gain and the loss of the wealth, the property, the family, which he

*समदुःखसुख स्वस्थ समलोष्टाश्मकाञ्चन. ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुति. ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयो. ।
सर्वारम्भपरित्यागी गुणातीत स उच्यते ॥ (गीता १४/२४-२५)

does not regard as his own, does not affect him. The birth and death of millions of people of the world don't have any effect on us. We merely hear that so many people have died at a particular place and we only enclaim 'Rama, Rama, Rama'. It does not hurt our heart. Similarly if an unknown person becomes rich, we don't feel happy. We have even-mindedness in their joy and sorrow, profit and loss. Thus we are free from most of the wealth, property and families We are attached to a little wealth, a little property and a few men. Thus we have achieved the lion's share of emancipation, only a little remains to be achieved.

Now have courage to be even-minded in them also. It is not difficult to be the same because the wealth, the property and the family were neither ours in the past nor will remain ours in future. Our desire to maintain them is the only bondage. But this desire of having the men and things for ever is never satisfied. We know that they will pass away, yet we want to get our possession over them continuously. This is the bondage.

What an easy point ! They were with us neither in the past, nor will remain in future. If you giveup your insistence whether they live with you or don't live with you, what will be your loss ? There is no bondage of most of the men and things, we are already free from them If we either mix the few things, so called our own, with most of the things of the world, or have no attachment to them, we achieve emancipation. We are already emancipated. We have not got so much of age today as we had when we were born. Death is approaching us. The day is

bound to come when we shall have to give up all the things. Therefore if we give them up from heart, we may attain supreme bliss.

The detachment of all the creatures and things, which you have assumed as yours, is certain This is the principle that there will be separation This separation is rather taking place every moment. Suppose you have to live in your house for sixty years and you have lived for thirty years, half of the time has passed (viz. you have died half). It means that you will live for thirty years more These thirty years have passed by the passage of days one by one We think that we are living. But the fact is that we are dying every moment. But this fact seems unpleasant. It may seem unpleasant, but it is quite true If a man has to live alive for seventy years and he is forty years old, will he live for seventy years more ? Now he will live only for thirty years In these years life is perishing day by day

He is dying every day One day the people say that he has died. He has not died that day; he started dying from the day he was born. Today the process of dying has completed As he has died, all are going to die. We should give up their company from the heart, as they will not live with us for ever. We should not insist that they should live with us for ever. If we have a desire that they should live with us for a long time, they can't live. Similarly without our desire they can't live for a short time. They will live as long as they have

to live. But if they die, against our desire we feel very sad. If we give up our attachment, whether they live or die, we are always happy. We should accept the fact with a firm determination that death is certain. By thinking so we get a lot of consolation, this is our experience.

We have the experience that when the sun rises all the people are busy with their work. But when the sun sets, it grows dark and the people stop their routine When a close relative dies we say that it has grown dark in the family and we weep. But when the sun sets, it grows dark in all the houses and in the whole world, but we don't weep. What is the reason ? The reason is that when the sun rises we think that it will set in the evening. Therefore we complete our work in the house or the field quickly before the sun sets and we are not sad.

When it grows dark, we burn the lamp or candle or switch on the light. But we don't lament Why do we not lament ? We know that it was sure to happen. Therefore the saints have said; "Whatever grows, perishes and whatever blooms, fades. The big temples and trees also fall down and one who is born, dies."* So what is new in death ? But to expect that they should live, is the cause of sorrow. The old ladies lament over the death of the

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*उगा सो ही आथ मे और फूला सो कुम्हलाय ।
चिण्या सो ही ढह पड़े और जाया सो मर जाय ॥

young son and say that they did not know that he w
turn decayed earth (गलनी माटी) viz he would die so
in their presence They did not know it. So the error
in their knowledge, not in the death. He has died a
right time

If you did not know it in the past, now you sh
know it I have heard people saying "Sir, he
decayed earth". But then who are made of the baked ea
All are made of the decayed earth. How long shal
live ? Nothing but death is certain Therefore, have
best dealings with all the people Several men sit
boat to cross a river, but after crossing the river, the
their own way * In the same way the members of a fa
after living in the same house go their way Just like
company in the boat we all have come together There
have the best dealings Our stay here is quite uncertain
have to go certainly But we have accepted the certaint
uncertain and uncertainty as certain. We have to lament
cause of our own error Therefore understand beforeh
that this affection is going to break-up, it can't stay.
member that this is a mortal world, the world of the d
All those who live here are mortal, no one is immo
Then how can you live here ? Fix this point in your h
firmly and have the best dealings with everyone, because
have to stay here for a short time

Now I tell you a story which I heard There wa
elephant After his death he went to the god of de

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*सबसे हिल-मिल चालिये नदी नाव संयोग ।

The god of death asked him "O ! I gave you the biggest body of all the creatures and you lived under the control of the man who is only as big as your leg." The elephant said, "Sir, the man is such who controls the biggest". The god of the death said, "Innumerable people come here" The elephant said, "They are all dead, you will know the fact if living men come here" The god of the death said to the messengers, "Bring a living man" The messengers said "O K." The messengers while wandering saw a Kayastha (a caste among the Hindus) sleeping on the roof in the summer season. They picked up his bedstead and started carrying him to the god of death. He awoke from sleep He was a writer. He had read the characteristics of the messengers of the god of death So he recognized them He did not make a hue and cry with the fear lest he should fall down and break his body into pieces He took out a piece of paper from his pocket, wrote some words on it and put it again into his pocket.

In the morning, the messengers took him to the god of death in his meeting He took out the piece of paper and gave it to the messengers to give it to the god of death. In that piece of paper there was the name of Vishnu Maharaj (one of the three principal divinities of Hindu mythology, the preserver of the world) The god of death read the piece of paper It was in the form of a letter which was addressed to the god of death and was from Narayan, the preserver of the world, who is supposed to live in paradise In the letter it was written that He was sending His accountant to him and therefore every work should be done by him After reading the letter the god of the death left his

throne and enthroned that man because it was an order from God

Then a man came, who was a robber and a murderer. He had robbed and murdered many men The messengers wanted to know the punishment that should be given to that man They were ordered to send him to paradise. Then a milk-woman was presented She had mixed water in the milk and was responsible for stomache and many other diseases She was also ordered to be sent to paradise After that, a man who gave false witness and was responsible for the imprisonment of several poor helpless people, was presented He was also ordered to be sent to paradise, the abode of god

The adulterer, the dishonest, the slaughterer, the beggar, the sinner, the eater of the forbidden—whosoever came was sent to paradise

What could the god of death do ? Whatever the owner of the throne was doing, was right. Thus there was a long queue in paradise God said, "How are so many people coming here ? Is an exalted soul born in the mortal world ? What is the matter ? So many people are being sent to paradise. Where are they coming from ? He knew that they were coming from the abode of the god of death But he did not know the reason

God Himself went to the god of death and asked, "What is the matter ? Are there so many pious and virtuous people ? After seeing God everyone present there

including the god of death stood up God asked the god of death, "You have sent so many people to paradise Are all those people virtuous and pious ?."

The god of death said, "Sir, I have not sent them, your accountant has sent them". God asked him, "Who sent you ?" The Kayastha said, "You" God said, "How ?" He replied, "Is it within my father's power to send me here ? You sent me here. Can any work be done without your permission ? Have I done it with my power ?" God asked, "Why have you sent all the people to my abode".

"Sir, if it is wrong to send the people to your abode, all the saints and exalted souls be punished. But if it is not wrong, why do you blame me ? If you don't like, you can send them back But you will have to delete this couplet from the Gita, otherwise your rule will be broken "After reaching the abode of God there is no return".* Now if you want to send them back, you can" God said," You are right. Even the greatest sinner after reaching paradise will not return, because all his sins perish But what did you do ?"

He said, "Sir, if it is within my power, I shall send all the people to paradise Why should I punish any one ? I knew that I got the throne for a short time, so I did this good work Is it wrong to send them to your abode ?"

God said, "Who may call it wrong ?"

*यद्गत्वा न निवर्तन्ते तद्धाम परमं मम । (गीता १५/६)

I want to say that we should think and do for the welfare of all, because our union with the world is just like the company of people in a boat while crossing a river

God asked the god of death, "Why did you hand over your throne to him ?"

The god of the death said, "Sir, there is your letter with your signature" God asked the Kayastha, "When did I give you this letter."

He replied, "It is written in the Gita (I am installed in the heart of everybody.)* The inspiration came from the heart to write a letter. I wrote it with a pen but the order was yours It is very clear If you think this letter as mine, you will have to delete this couplet from the Gita These are your words."

God asked the god of death, "How did he come here ?"

The god of the death said, "Sir, he brought your letter". He further asked the messengers how he was brought there.

They replied, "Sir, you ordered us to bring a living man; this is the same man".

The god of the death said, "Is he that man ? At least you should have introduced him to me"

They replied, "Sir, how could we introduce him ? You

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*सर्वस्य चाहं हृदि संनिविष्टः। (गीता १५/१५)

took the piece of paper and enthroned him We thought you might be familiar. We had no courage to speak."

The elephant was standing. He said to the god of death, "Have you understood now? You had asked how I could be controlled by the man. You and God were also controlled by him. This man is a very wonderful creation. Sir, he may create a lot of topsyturvydom. He is entangled himself. If he starts doing the welfare of others, he may attain God—Realization" "Those who are engrossed in the welfare of all beings attain me.'* God said, "O.K., whatever was to happen, has happened; now you should go back".

The gentleman said, "In the sixth couplet of the fifteenth chapter in the Gita, it is mentioned that after reaching the abode of God, there is no return. Have I not attained ou?"

God said, "O K , you can come with me."

He said, 'Sir, will this elephant be left behind? It is because of his kindness that I have come here. Therefore take him also with you". The elephant said, "There are several brothers of mine in the hell here. Take them all".

God ordered to take them all and thus they could all attain God—Realization.

Perhaps this is a concocted story. But its principle is

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*ते प्राप्नुवन्ति मामेव सर्वभूतहितेरताः । (गीता १२/४)

true that if you get any right or position make use of it for the welfare of all. Relieve the people of the wordly distresses and enable them for God—Realization Why should we give pain and trouble to others ? Purify your mind.

'सर्वभूतहितेरता.' Be engrossed in the welfare of all beings, because you have got this throne only for a short time, like that of the Kayastha. Therefore I say that we are going towards death every day This authority and this post are short lived, they will not live for ever. If we want to live and want the objects and other men to live, we shall be very sad, when they perish Therefore without having this feeling, we should have the feeling of service, whether they live or perish If we have the same feeling with the body, we shall attain great happiness and peace.

A man is much worried even if he loses one or two rupees, but he does not worry, if he uses his hundred rupees in some good pursuit such as feeding the Brahmins. He is rather happy that he has spent the money in good pursuit. In the same way we shall have to abandon the world If we give it up ourselves, have the best dealings with all, apply ourselves to the noblest pursuits, we will get great peace and joy Otherwise nothing is permanent here, all are transitory. We have this knowledge. But our error is that inspite of knowing it we don't accept it.

Everyone will have to go from here. The body is mortal and death has its access to us, from the time we stay in the

womb to the age of a hundred years. Every time is open to death.

There was a child of four or five playing beside the mother. He heard the sound "Cold Ice". He took a few coins from his mother and bought ice. His hand grew cold. He said to his mother, "Mummy, ice is very cold; heat it up a bit". The mother said, "How should I heat it up ?" The boy said, "You cook food, you know how to heat it up; heat it up a bit, because it is very cold" The mother said, "My dear son, it cannot be warmed up" The boy insists but the mother refuses and the result is that the boy starts weeping The mother knows that the ice cannot be warmed up; if it is warmed up, it will not remain ice. But the boy insists. How long ? Until he knows that by heating, the ice does not remain ice

Now, is there any person who does not know that the body is mortal ? It is sure to decay. It is decayed earth; it is certain that it will die. Even then we think that it should not perish. The boy understands about the snow when he grows. When will you grow, brother ? The day you come to know that the body is mortal, you should make a good use of it Work well, have good dealings, do service and use the body in the best possible way Can you maintain this mortal body ? This is perishable No one could maintain it till today. Will you establish the new custom ? therefore forget the error which you have committed till today. Behave with others in a respectful, beneficient, useful and loving manner. Serve others by being dutiful according to

the text of the sacred books. Give comfort to others. Then you will be engrossed in the welfare of all. "God says that those who are engrossed in the welfare of all beings attain me"*

There will be detachment of all the worldly things. Therefore get an advantage by serving other people—with those things What an excellant idea! The body, the people—all are perishable. Therefore have the best dealings. No one knows when one may die. In order to catch the train we make full preparations and reach the station in time But we don't know about the departure of the train of life, whether the time of departure is morning, evening or noon. We don't know the day even.

A few years ago there was a carriage driver at Jodhpur. He was driving from the station. He wanted to whip the horse but at once he fell down and died without whipping the horse.

Once some people stayed at the village Napasar They made preparations to bathe. One of them put the clothes on the bed-stead. He wanted to take the clothes, but fell down on the bed-stead and died. Are we made of steal? There is no certainty about the time of death Therefore, always, be prepared.

You go to the station after making preparations, in the

*'ते प्राप्नुवन्ति मामेव सर्वभूतहिते रता.।' (गीता १२/४)

same way you should be prepared beforehand If you have good dealings, you will not die a sad death. All the things are to be left here and you will have to go. If you keep them in your mind, you will think about them at the time of your death.

All these worldly things are the enchantment of the Lord This enchantment or non-entity is lying scattered here and there. You may gather it or leave it. Will it make any difference ? One will have to go by leaving it, and has no relationship with it. Suppose a man earns a thousand rupees every day and collects them for twelve months and then dies. How does it make any difference for him ? In the past there were silver coins. The weight of the coins of a thousand rupees used to be twelve—and-a-half seers. Now there is only paper money. So if a man earns money, collects them at a particular place and dies, how does it make any difference ? This is the only difference that he put them here from there and died. He had no affinity with the money. Only he bore twelve and a half seers of load on his head How much load does a a donkey bear in a day ? A donkey bears several tons of bricks and stones in the day, but sleeps without any worry in the evening, while you are worried about the safety of the money. You think about the thieves and the robbers who may take away the money. That money will be left here.

This money is not the real wealth. The real wealth is the remembrance of God, by which you will become immensely rich. Kabirji says that all the people in the

world are poor, no one is rich. The one who has the wealth of remembrance of God is really rich."

All the people are independent in earning this money, while in earning the worldly money all are dependent. This is an established fact. Some brothers and sisters make it a rule to count the beads of a rosary once or twice or to take food after bath.

They say that they can follow so much of rule only. But have you also made any rule for earning the money that you will not earn more than fifty rupees a days I have asked, "Have you made this rule?" They say that this is beyond control. Therefore I say that you run after what is beyond control and think to become a millionaire or a multi-millionaire. You don't practise constant remembrance of God, which will go with you. But you collect the money which does not go with you. Just think over the result. "This body will perish It may perish in no time"** So what is the utility of loving it? Nothing is known when it would perish

We are faced with imminent death Nothing can be said when we should depart. Therefore practise constant remembrance of God and serve others Be engrossed in

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*कबिरा सब जग निर्धना धनवन्ता नहिं कोइ ।
धनवन्ता सोइ जानिये जाके राम नाम धन होइ ॥
**यह तन तो जासी, कहा परदेशी की प्रीति ।
जावो तो वार न लावे, कहा परदेशी की प्रीति ॥

the welfare of others in every possible manner. Note these two points. First, remember God and secondly be engrossed in the welfare of the world with the things you possess. Serve those who suffer shortages and obey the respected elderly grand parents. If you serve others, your human life is successful. Otherwise you can't escape from death.

All are free in achieving emancipation. If you serve others with the things you possess not regarding them as your own, you attain emancipation But if you serve by thinking the things as your own and get comfort from them, it will be a bondage. What is to be abandoned ? You have to abandon the things that are passing away every time. They will all perish You have to give up your love and attachment Do you have to apply any special force in giving up your attachment ? Only give up the sense of 'I' which you have in the body to attain supreme bliss. He, who is free from attachment and gives up egotism attains the supreme peace and the supreme bliss *

"Established in this state even at the last moment of death attains Brahmic-Bliss'.** In this way he attains the supreme bliss and the sadness perishes for ever.

All of us may attain this state. All of us deserve it. The condition is that we should have the desire with a

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*निर्ममो निरहंकार सशांतिमधिगच्छति । (गीता २/७१)

**स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति । (गीता २/७२)

true heart. We are free in having and giving up egotism and attachment We shall have to give up all of them. Therefore give up your attachment beforehand. Surrender them to God saying that all these things are His. This is a fact that all these things belong to Him. We have made only an attack stealthily by accepting them as our own Therefore surrender them to God "O Lord! I surrender your things to you"

Doing so remember God and feel overjoyed that there is no responsibility to be shouldered. The thing of God has been handed over to God. Don't assume the body, intellect, mind and senses as your own. Remove Mine-Ness' from them silently from the heart God will accept them certainly. There is no need even to express it in words. He is omnipresent.

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*त्वदीयम् वस्तु गोविन्द तुभ्यमेव समर्पये ।



SHRI HARI

16. IMPORTANCE OF THE RIGHT USE

The supreme spirit is such an essence which can be attained by any one who has a desire. This is not a rule that you can get property, riches, respect and health by having a desire But God can be attained only by desire. You can get some money (a) if you have a desire, (b) make an effort and(c) if your fortune is favourable. All the people can't make money equally. But all can attain God equally, because He is every one's own. Every one has got right over him.* God in this couplet says, that the soul is evidently a fragment of God In essence God and the soul are the same. Therefore one who wants to attain God-Realization can attain Him. Everyone has got his full right over the God. The boy can go to his mother's lap, because he has got every right over his mother; he accepts that she is his own. Similarly God is everyone's parents. It is said, 'त्वमेव माता च पिता त्वमेव' He is the father and mother to all. He has been and will also remain for ever. No man is unworthy, unauthorized and weak in attaining Him. Therefore there is not the least room for disappointment in God-Realization.

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*ममैवांशो जीवलोके जीवभूत. सनातन. (गीता १५/७)

What an exceptional fact it is ! After reading the sacred books, after listening to the great souls and after thinking over I have formed a firm opinion that there is no importance of the special circusmstances, but there is importance of the right use of the circumstances you are placed in. You can experience the supreme essence in any circumstances you are in, by making their right use. You have to use your intellect and circumstances properly. There is no importance of a particular thing, condition, ability, circumstance, event, ability or action, but the importance is of the right use. If they are used properly, they can enable us to attain God-Realization. Thus our aim is attained. We have got this life only for this purpose.

Had God-Realization depended on circumstances, only a few could have attained Him. Creation of favourable circumstances is not within our power. We can attain God-Realization in all circumstances by making their right use. This is God's great beneficence He has said that he is easily accessible by all. "God has bestowed this human body because he is merciful without any reason."* He has given this body only for God-Realization. Will God's mercy prove vain ? No God's mercy never proves vain. But God has given freedom to the man. He can make the right or the wrong use of that freedom. He can either attain God-Realization or go astray in eighty-four-lac bodies. It depends upon the man whether to get rebirth in human life or to go to heaven. God

*कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ।। (रामचरितमानस)

has given him freedom in order to attain God-Realization God pities him, if he paves the way to hell by making wrong use of the human body. This he mentions in the Gita while talking about the hell* They don't attain Me. He means to say that they should have attained Him, but they don't ** The right use has a great importance This is some thing very rare. If it is understood, the man may attain God-Realization by making the right use of every circumstance.

If we have a keen desire for God-Realization and think how to attain Him, what to do, where to go etc., He can be attained in no time In the Ramacharitamanasa it is mentioned 'It is God's nature that He loves the one who does not depend on anyone else, but depends only on Him.'** Such a creature is very loving to God. Therefore, God, after giving full preaching in the Gita tells Arjuna the gist ('मामेकं शरणं व्रज' गीता १८/६६)—surrender yourself to Me alone You need not do anything else. Don't indulge in discussion about the duty. 'मामेकं' means undivided surrender It does not mean that there are five or seven Gods and you should surrender yourself only to Me.

Arjuna ('धर्मसम्मूढचेता' गीता २/७) by surrendering himself said, "My mind is in doubt about my duty". Therefore, God says that he need not bother about the judgment of duty He should surrender himself to Him by

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*'मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्' (गीता १६/२०)

**एक बानि करुनानिधान की। सो प्रिय जाकें गति न आन की॥

giving up all discussion about the duty "O Lord, I am yours and You are mine" Neither any creature nor thing in the world is mine nor am I theirs I am yours, You are mine" Thus surrender yourself to God

There is one point in surrender, that I have no attachment to the world The relatives of the world such as parents, brothers, wife & sons have some just expectations which are within your power, you should fulfil them. Have affinity with them in order to serve them. Don't have affinity to acquire anything from them. What can you acquire from them? Nothing in the world is permanent, while you are permanent. These things and creatures will not live with you Serve the members of the family and the country Give the things which you have acquired from them, because they make their claim to them If you have a desire to take anything from them, you will get into debt and by running into debt you can't attain emancipation or blessed-ness. By serving others you will attain blessed-ness. Have affinity with the people of the world only to serve them Have affinity with the things to use them properly for the service of the people Nothing is to be taken for you If you have affinity to serve them, all will be pleased. The members of the family and other relatives get displeased only when you want to take anything from them When we don't want to lay any claim to them, neither do we want to take any thing from them, but only want to serve them, no one will be displeased and there will be your unity and love with them

There is a very fine art to live in the world. This is also the art for emancipation. What a fine art ! (दुहु हाथ मुद मोदक मोरे') There are sweetmeats in both my hands In doing service to others you get sweetmeats in both the hands because the world and God both are pleased. In addition to this you will attain God-Realization. Have the only aim to attain God-Realization To attain Him, surrender yourself to Him, *don't depend on the world but serve the world* with your power

By your service, the world will be pleased and by your surrender, God will be pleased and you shall attain God-Realization. What a simple and straight forward method it is !

If you have a desire to take any thing from others, you are attached to them, but if you have a desire to give to them, you are detached from them. This, you might feel, is something new I also felt it somewhat new when I had got it. But when I thought over it, I concluded that this is a fact If you have relationship with others only to give to them, there is detachment. Make an experiment and see. Have your affinity with them to serve rather than to acquire anything from them. It is a vital fact. For example, the members of a serving committee go to fairs etc. There they serve the people, make arrangements carry the sick people to the camp, and give medicines and treatment. If any one dies, they perform the funeral rites.

But they don't weep. They have their affinity only for service, not for acquiring any thing from them. Therefore they have not to lament When we have affinity with the hope to acquire something we have to lament This union with the constituents is responsible for the birth of the soul in good and evil species* The real affinity for service is detachment By doing service our attachment will break up Performing duty or discipline of selfness action means to have no desire for one's own self ** This sort of service leads to detachment As Swayambhuva Manu said, "By leading a family life I have become old, but there is no detachment" *** This led the couple to lead a life of detachment He performed his duty towards the subjects without any selfish motive. Otherwise he might have not gone to jungle having given up such a big kingdom The king is he, who pleases his subjects Swayambhuva Manu promoted the welfare of all during his reign He made the code of Hindu Law (मनुस्मृति) 'Manusmriti' by following which a man may attain God-Realization Thus he promoted the welfare of the world He had no selfish motive It led him to detachment.

The result of service without any selfishness is detachment Even the least desire leads to attachment which is a

*'कारणगुण सङ्गोस्य सदसद्योनि जन्मसु' (गीता १३/२१)

**'धर्म तें बिरति जोग तें ग्याना ।
ग्यान मोच्छप्रद बेद बखाना ।। (रामचरितमानस)

***होइ न विषय विराग भवन बसत भा चौथपन ।
हृदयँ बहुत दुःख लाग जनम गयउ हरिभगति बिनु ।।(रामचरितमानस)

sign of ignorance. If a person has attachment, it means that he is ignorant. One who has any desire, establishes relationship and has bondage The person who has the relationship of 'I-ness' and 'Mine-ness' with the body, and the relationship of Mine-ness with the things, has desires. But the person whose aim is to serve, witout having a desire to get any credit, with body, mind, tongue, money, knowledge, intellect and ability, position and rank etc., and who always thinks and does for the comfort and welfare of others, can have no bondage Emancipation is a surety for him If you are swimming in the ocean and pull the water towards you, you will be drowned. But if you throw the water away with your arms and legs, you will swim

Similarly, if a man wants to take any thing for himself in this worldy ocean, he is drowned But one who wants to give only is never drowned. God and saints both serve other people without having a desire for any reward God and God's devotees serve without any reason*. Therefore there is no bondage for them By seeing them and by listening to them people attain emancipation and benediction, because they have no self-interest Neither do they want to take anything from any one nor have they any desire for reward ** The gift which is given with the idea of

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*हेतुरहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी ॥
(राम चरित मानस)

**यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुन ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ (गीता १७/२१)

getting some reward is called Rajas (Physical attribute) The physical attribute creates attachment because ('रजो रागात्मकं विद्धि') it keeps one engrossed and attached. Where there is a desire to acquire anything from others, there is attachment.

There is a doubt that the ascetic named Bharata brought up the young deer out of pity Then, why did he develop attachment to it ? It is right that he brought it up out of pity and wanted to serve it, but after that he developed affection and infatuation When it went away he felt so uneasy as one feels after the death of one's son

He thought how young deer had played with him, and felt an itching sensation, hopped and came to him Therefore because of infatuation he had to get the body of a deer. Pity is not to be blamed Serve only to serve Bharat was infatuated with love not out of pity but by error. He was infatuated with love as he had it in his innersense earlier also. It is an established fact that it is not pity or service which leads to bondage but it is affection which leads to bondage

We are not sad at the death of a man who is eighty or ninety years old, but we are sad when a young man of twenty-five dies. Why ? Though he is more experienced, learned and intelligent and we can gain more advantage from the old man, yet we are not sad because we have no hope to gain anything from him. Therefore, if such a man

dies, we are not sad. I my self have heard people saying that the death of an old person is just like a marriage. What is the reason? The reason is that we have no hope of getting any monetary gain from him. If there is a young man of twenty five years, and he dies after suffering from disease for five years, when the physician and doctors say that he can't live any more, we are not so sad as we are when a young earning member of twenty five dies., Selfishness is the cause of sadness, hope leads to bondage. If we don't have any hope to be fulfilled by others, there is no bondage "The man by worshipping God from whom all created beings have sprung and by whom all this universe is pervaded attains the highest perfection through his natural duties,"*

The couplet means that by serving all the created beings we shall attain the highest perfection. In real worship the man doesn't think the things as his own and does not expect to get any reward for himself. Where there is a desire to get comfort, respect, praise or there is any other selfish motive, there is bondage. Several years passed but I did not come to know the root cause of the disease. After several years I came to know it This is such a rare point.

You are bound where you have a desire to acquire anything, and you have a selfish motive to get comfort and

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*यत प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानव. ।। (गीता १८/४६)

enjoyments. If you get pleased after seeing things it means you are getting enjoyment which will lead to bondage. If you want others to be favourable to you, it means you are inviting sadness. They are all pleasures and enjoyments. Beware of them. Don't get comforts, respect, relief, praise or any thing else from others Don't take anything from any one. As soon as you take anything from others, it means that you get entangled. If one wants nothing, but does service, one is free from the old debt and will not have the new attachment, and is thus complete in one self. Therefore don't have any affinity for your comfort and selfishness, only serve To serve the people with the things you possess, is to make right use of them. There is *importance of the right use of the circumstances*



SHRI HARI

17. Don't Accept Affinity of Mineness with Unreal Innersense etc.

The strivers of spiritual discipline have assumed that the things of discourses they listen to, are not applicable. This assumption is a great obstacle to spiritual progress. Think over the point seriously. You have affinity with the unreal which you think as yours and in you. That is the real difficulty in the application of discourses.

Suppose an evil thought comes to your mind Actually the mind and the thought, both are unreal But by having your affinity with the mind and the thought you see defect in your real self. You feel that you are defective This is the main error. The unreal is naturally full of defects, but you assume that they are in your real self. Then you say that these things are not applicable. You are evidently a fragment of God There is no defect in you, but you have assumed your affinity of 'I'-ness and 'Mine'-ness with the unreal You have assumed the mortal body as 'I' and the perishable things as Mine. Thus by assuming the unreal as 'I' and 'Mine', you are attached to them.

The unreal will always have defects, it can't be without defects You assume these defects in you and then say that the things are not applicable. Think that the defects come into existence and die out but you remain the same.

Therefore be established in yourself. Don't be established in 'I' and 'Mine', which are assumed. When you are established in yourself, you will become (सम दुःख सुखः) evenminded in pain and pleasure viz. there will be no alteration in you in pleasure and pain. Then the things will be applicable *

Who is responsible to experience pleasure and pain? It is the purusa (God) abiding in prakrti (matter) who is responsible to experience the constituents born of Prakrti. Therefore he has to be responsible to experience pleasures and pains ** What does 'abiding in Prakrti' mean? 'I' and 'Mine' this is 'Maya' (enchantment of God), this is Prakrti (matter) I and Mine, and, thou and thine is enchantment or non-entity'.***

The people hold this enchantment and say that these things are not applicable How can you escape from evils by having your affinity with enchantment? You don't want to break-up the affinity, but you want to be free from evils Therefore don't accept the state of mind as your own.

'I am' never ceases to exist, because you are 'Real self' and the real always lives. As the real always lives, there is absolutely no shortage in that essence. Therefore I have no desire, nothing is mine, whatever seems is not mine,

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*पुरुष प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्

**पुरुष सुख दु:खानां भोक्तृत्वे हेतुरुच्यते (गीता १३/२१-२०)

***'मै अरु मोर तोर तै माया' (राम चरित मानस)

only God is mine. There is no shortage in the self, therefore there is no room for any shortage. When we have no desire we have nothing to do for ourselves Whatever we have to do, is only for the welfare of the people By having such determination, there will automatically be the discipline of action.

Actions are naturally going on in the unreal. When we identify ourselves with those actions, we commit an error. We should be clear that we have no affinity with the unreal; we have no desire and we have nothing to do for ourselves. If sometimes, you feel even the least affinity with the unreal, you should think a bit, 'How can there be any defect in me ?' There can be an illusion of the identity with the unreal because of the old practice, but actually you have no affinity with the unreal. It can't be. Think over it that this is to be known and I am the knower Therefore the thing to be known is different from the knower. For example, I know the pillar. Can the pillar be in me ? In the same way I know the defects which are seen in the mind, intellect and senses How are they in me ?

This is the rule that whatever is called 'This' cannot be 'I' Then how can 'This' be 'I' ? 'This' will remain 'This' 'इदं शरीरं कौन्तेय' (Gita 13/1) God has called the body as 'This'. It means that the body is 'This' viz it is different from you. You are the knower and it is the thing to be known. You are not the body. Therefore it is an error to assume that the body is 'I'.

The soul is a fragment of God. The body is a fragment

of Matter You are the fragment of God while the body is the fragment of the matter* Therefore the body is not yours. It is an error to accept the body as 'mine'. All the defects are there in the mind, intellect and senses—All this is field viz body There is no defect in the self You know that the defects come into existence and die out So how are you related to them? How can they live in you? Therefore remember that the defects which come into existence and die out are not in me, because I am permanent but they are non-permanent It is a rule, that by identifying ourselves with the world we can't know the world. Similarly we can't know God by separating ourselves from Him. Therefore by separating ourselves from the world we shall know the world and by identifying ourselves with God we shall know God We can't know the unreal by identifying ourselves with it By knowing the unreal as unreal we are free from it and get established spontaneously in the real If we identify ourselves with the unreal, we know neither the real nor the unreal Actually we are different from the world, therefore by separating ourselves from the world, we shall know the real As long as we accept the defects in us there is no separation from the unreal Therefore we don't have the spiritual perception of the self

If you don't feel convinced with this point of mine, it matters little You may purify your innersense But by

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*मन षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति । (गीता १५/७)

trying to purify it, it will not be a purified so quickly as it will be by breaking up your affinity with it. If you believe that by practising constant remembrance etc the innersense can be purified, do it surely, I don't forbid.

In trying to purify the inner-self, you will accept the unreal as real. You are real self. Inspite of being real you accept the existence of the unreal mind and intellect by accepting them as your own, viz you make them real. In this way by accepting the unreal as real it will take a lot of time even then it will not be purified

We have acquired something new from the saints The thing is that, the three kinds of bodies, (स्थूल, सूक्ष्म और कारण) Physical, subtle, causal are 'इदम' (this), viz, different from us. The knower is known as Ksetrajna (self) The body is different from the self because the self is the knower and all the three kinds of bodies are to be known. Therefore you have no affinity with the three types of bodies. You have affinity with the God * (Know, I am the self). If you, instead of accepting your relationship with the body etc., accept it with 'माम्' (I) viz God, it will purify the inner-sense earlier than if you try to bring forth the good qualities and virtuous conduct.

The more you try to identify your self with God, the more purity will come to your body, senses, mind and intellect automatically, because you have accepted your

*क्षेत्रज्ञं चापि माम् विद्धि । (गीता १३/२)

identity with the real You have got at the root of the matter This is something very simple. Think over it seriously.

The self is real Therefore remain established in the self. The things which seem to exist and perish are unreal. O, Son of Kunti, these contacts come into existence and die out, therefore they are non-permanent* The enjoyments born of contacts are the cause of unhappiness** Don't have the affinity with them The enjoyments born of contacts come into existence and die out The contacts with them (शीतोष्ण सुख दु खदा) produce cold and heat; happiness and unhappiness viz by creating favourable and unfavourable circusstances, give pleasure and pain They are the birth places for pain When you are engrossed in these enjoyments, you are attached to the unreal and then make efforts to purify them You think that you are doing right, but it goes out of your control. This is the problem and the obstacle. This leads to disappointment for God-Realization The solution is that the self is the same and has no affinity with the unreal. Give up your assumed affinity with the unreal and accept your affinity with God The error is that you have assumed the affinity of "I-ness" and "Mineness" with the unreal

It is not possible to purify the unreal which you have assumed as 'I' or 'Mine'. The real, by assuming its

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*मात्रा स्पर्शास्तु कौन्तेय आगमापायिनो । (गीता २/१४)

**ये हि संस्पर्शजा भोगा दु खयोनय एव ते । (गीता ५/२२)

affinity with the unreal, has accepted its existence, and now you want to purify it. How is it possible ? By maintaining the impurity of mineness how can you purify the unreal innersense etc. ? Therefore, first give up your affinity with these unreal mind, intellect, body and senses etc Then they will be purified automatically. Accept the fact firmly that you have your affinity only with God

Think seriously Everything is right, if you have affinity with and depend on the real. Therefore don't give up your affinity with the real. A small boy always wants to stay on the lap of his mother. If his mother puts him down, he starts weeping. Similarly if you catch the unreal by giving up the real, why don't you weep ? You should weep that you have fallen down from the lap and you will live on the lap, like a small boy Any one will have to put the boy on the lap, because he weeps without the lap. Therefore maintain your affinity with God. Start weeping as soon as you get affinity with the unreal God will have to keep you in His company by wiping out your affinity with the unreal, because God is far more merciful than the mother. He can't bear this pain of yours about God—Realization.

SHRI HARI

18. Liking for Enjoyment and Accumulation–The Main Obstacle to God-Realization :–

The intellect of the people who are immersed in enjoyments and prosperity can't even decide to attain God-Realization; they are far from God-Realization.* They can't know the Supreme-Spirit even by striving How long ? Till they are immersed in enjoyment and accumulation.** Till there are feelings to enjoy the worldly pleasures and to accumulate wealth, we can't reach the verge of attaining the supreme spirit, we can't even decide to attain Him Enjoyments and accumulation have taken the place of God in their hearts They want to enjoy worldly pleasures and for enjoying them they accumulate wealth. This liking for accumulation and pleasure is very fatal. Money is to be spent for one's own maintenance and for the maintenance of others Accumulation leads to degradation. The liking to accumulate more and more money is a great obstacle Not to talk of this, even the accumulation of knowledge by studying the scriptures and the sacred books can't lead a man to know the supreme spirit He can't even decide to

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*भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ (गीता २/४४)

**'यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ।' (गीता १५/११)

attain Him. This point has been mentioned by lord Krishna in the forty second to forty fourth couplets of the second chapter.

The one who wants to attain blessedness has the only intellect that God exists and he has to attain Him This is the only aim of his life. But the man with some desire, who is immersed in pleasures and accumulation, has many intellects and those intellects are many-sided Their intellects are boundless and the branches of each intellect are also boundless. As to get a son is an intellect and to get him to take medicine, to practise incantation, to get blessing from a saint or to have a holy pilgrimage are the different branches Similarly to get wealth is an intellect and the different methods such as business, service, theft, robbery, quackery and cheating etc are the different branches of that intellect Such type of the people can't even decide to attain God-Realization.

In the Gita, God has laid great emphasis that there should be only one decision to attain God-Realization. He is given unique importance which can't be expressed in words Even an all-round evil-doer, who does all kinds of evils such as falsehood, hypocrisy, dishonesty, immorality, gambling, theft, adultery and eats forbidden food, if he decides to attain God-Realization, he should be regarded as a saint, Why should such an evil-doer be regarded as a saint ? God orders that he should be considered a saint because he has the only determination to attain God-Realization Now according to the determination, his life

will become religious He has the only objective, the only aim to attain God-Realization, whatsoever may happen *

Now a question arises that the people who are immersed in accumulating pleasure and prosperity can't decide to attain God-Realization, while the greatest sinner can decide There seems to be contradiction in these two statements It is true Therefore, there is the word 'अपि चेत्' 'though' in the couplet Generally the sinners have no liking for adoration 'Those fools and evil-doers don't surrender themselves to me'.** This is something general that the sinners don't worship me, but if a sinner decides to worship, according to this decision he should be considered a saint. God says so in the Gita.

It is right that a sinner does not decide to attain God-Realization, but the spirit, being a fragment of God, is naturally faultless. The sinner is full of faults because of his attachment to the world. If somehow by hating the sins he feels that God's worship is the best pursuit, he becomes a pious soul in no time.

The man on the one hand has a desire to get worldly things, on the other hand he has liking to go towards attaining God-Realization If his liking to attain God-Realization gets established, by wiping out his desires,

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*अपि चेत्सुदुराचारो भजते मामनन्यभाक्
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः। (गीता ९/३०)

**न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः। (गीता ७/१५)

he attains God-Realization in no time. This is the importance of the knowledge of a human being. It is true that sinners generally don't take such a decision, but it does not mean that they can't take the decision. Even the greatest sinner can attain God-Realization Before the arrival of the moment of death, the man has the power to attain God-Realization But by having importance of pleasure and money he can't decide to attain God-Realization

Here the point which needs attention is that the sins are not the obstacles to attain God-Realization. Similarly the objects can't obstruct the attainment of God-Realization But the importance of the pleasures is the obstacle. The pleasures themselves are not such an obstacle as is their importance, your liking or interest plays an important role in it If there is a sinner who committed several sins, but now he has no liking for them, and has decided only to attain God-Realization, he may become a pious soul in no time, because man himself is a fragment of God. So God-Realization takes no time

If by having a liking for pleasures and accumulation, you want to attain God-Realization; not to talk of God-Realization, you can't even decide to do so The reason is that God pervades where there is no liking for the pleasures. Till there is liking for pleasures, accumulation, respect, praise and comforts, no one can be engaged in God-Realization, because his mind has a liking for pleasures His power has been exhausted by pleasures and prosperity. By having a desire for pleasures and prosperity

he can't achieve anything, he will be deprived of God-Realization.

He will be cheated surely. How long will the respect and praise continue? Will they give eternal joy? How long will this accumulation prolong? After your death you will have to leave the money, which you accumulated here. Your life will come to an end and you will be deprived of the attainment of God-Realization

Therefore, God advises us not to give importance to pleasures and prosperity, if we want to attain God-Realization Today we give importance not only to money for expenditure, but to the quantity of money. We want to become a millionaire or a multi-millionaire and we have a mania for accumulation of wealth We can't spend it either on our necessities or for the welfare of others --We have liking to add more and more to the capital. We advise our sons to accumulate more and more and at least not to spend more than the income If they spend the money from the capital, we call them foolish. We are grieved by spending from the capital

If a person has a liking for accumulation and security of money, whether he is a saint or a householder, educated or uneducated, a brother or a sister, he can't follow the path of God-Realization But if you have no liking for accumulation of wealth, millions and millions of rupees in your possession can't obstruct your way There is a lot of money in the banks; there are a lot of houses in the city. But they don't hinder us from our progress Why? Because

we have no attachment to them; and we have no desire to acquire them. But if we have a desire, we get entangled. There is a lot of wealth in the world But have we any bondage ? The money to which we are attached will bind us. We are emancipated from most of the people and things of the world automatically We are in bondage because of people, money, and our own house The men whom we have not regarded as our own may die, but that has no effect on us. Similarly the house which we have not considered our own may be ruined, the wealth which we have not regarded as our own may perish and there may be a topsyturvydom of millions of rupees, they have no effect on us because we have no attachment to them

Therefore if you give up your attachment to a few people and things which you have assumed as yours, you will attain joy. There is not much bondage, only a little emancipation remains to be achieved This is a human tendency that they want attachment to so many people and things The speaker also has a desire to have a large audience How can we get entangled without having such a desire ? We always make preparation to get entangled. Therefore we want more pleasures and prosperity. But we can't acquire only by having a desire Even if they are acquired, they can't prolong, and if they prolong you can't prolong. Thus there will be bondage You will be free from this bondage by giving it up, otherwise you will remain entangled even after death "How long will the fire,

covered with cotton, stay ? It will burn".* How long will the object you call 'I' stay ? If you have affinity with them, you will also burn Therefore for every brother and sister it is very necessary to give up from the heart the desire for pleasures and accumulation.

If you give up the desire from the heart, the objects are available automatically according to your fortune. If you have a desire, you obstruct their way to come to you. If you give up your desire your necessity increases and the people are inspired to satisfy your desire automatically. If our desire is fulfilled and accordingly we get a house or some wealth, we feel that we are successful. By giving up the desire the things will be utilised successfully and we shall be free from the slavery of objects and creatures If you want to be constantly established in the supreme spirit, remove the attraction for the things which are born and perish

If you are entangled in them, you can't attain the imperishable essence, God; you will be deprived of Him. If you have pleasures and prosperity, there will not be any profit but you will be deprived of God-Realization Either you will not acquire money and pleasure or if you acquire, they will not remain for ever. There will be nothing but bondage which will lead to birth-death cycle and hells. Therefore, renounce your desire for pleasures and accumulation totally.

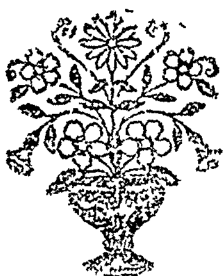
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*मै मैं बुरी बलाय है, सको तो निकलो भाग ।
कब तक निबहे राम जो, रुई लपेटी आग ।।

I don't oppose to your getting possession of money. But I oppose your being a slave of wealth If you feel equally delighted by earning a lot of money by justice, or by losing it, it means you are really rich. But you are happy by acquiring money and sad by losing it; so you are not the master of money but you are the slave of money If you lose the money, you lament for it. You think "Our master, money has gone away; now how can we live without it ?". Oh ! You, the earning hand, are present, so why do you worry ?. But you don't understand We have accepted the wealth as our favourite God. Those who have accepted the wealth as 'our favourite God' have to depend on falsehood, hyprocrisy, dishonesty and fraud. They have an established opinion that they can't earn money without falsehood, hyprocrisy, forgery, dishonesty, quackery and black marketing. The greedy people will have devotion for falsehood, hypocrisy, and blackmarketing etc. As a devotee of Ramaji has a remembrance of Ramaji, in the same way a devotee of wealth is to be full of devotion for fraud, hypocrisy, falsehood, quackery etc Whatsoever advice they may get, they have their firm belief that the money cannot be earned without falsehood, hypocrisy and blackmarketing etc Even Brahma, the creator of the world can't make them understand. If some one asks them to have fair dealings, they consider him as a fool.

How can a man earn money without falsehood, fraud, dishonesty and injustice in the world of today ? They have this established opinion If you want to attain God-Realization you will have to give up the hope for accumulation and enjoyment of the wealth, things and objects etc

By having a liking for pleasures and prosperity, it is not possible to experience and attain God-Realization. These days the main reason, why people don't understand the things of spiritualism and God-Realization, is that they don't give up their liking for pleasures and accumulation, neither do they want to give it up from the heart and without giving up this liking, the things of God-Realization, can't be understood



19. Dependence on Unreal Objects—A Great Error

Man's great error is to depend on unreal objects. If a man thinks "I can't lead a good life without these objects which are born and perish" it is his main error. He, being a fragment of God, is real, while all the things of the world are kaleiodoscopic, therefore they are unreal. The real never ceases to be viz the real always exists without any shortage The unreal has no existence viz. the unreal is ever changing. When the unreal things seem to exist they perish at that time also. Therefore the essence of the two has been perceived by the seers of truth.* The knowledge of the two means the experience of the real. 'I have been the same since childhood' This is everyone's experience. There has been a change in the body, power, ability, place, time and circumstances but I am the same These kaleidoscopic things are unreal and I am real. The real remains the same without any shortage Even then man thinks that he depends on the unreal. He thinks that he cannot work without money, family, house, clothes, food and water. Their dependence means dependence on the unreal. They have no independent existence. If they had independent existence, how would they be called unreal ? The

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*नासतो विद्यते भावो नाभावो विद्यते सत ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभि । (गीता २/१६)

unreal means having no independent existence, It depends on some one It perishes all the time and changes into the invisible We should be surprised–how do 'I', being the real, depend upon the unreal ?

The main error is that we perceive dependence as independence. Try to understand the point Suppose we want to buy spectacles What to do ? Whom should we request to manage it for us ? Thus we are dependent If we had got money, we would have bought spectacles. But without money we are dependent But the fact is that the money is also 'alien', not 'self'. The money changes hands, but you remain the same So the money is alien or different. Are you money ? Therefore it is a great error that by depending on the money you consider yourself independent This is a great misfortune that you regard your dependence as independence There is no sin as great as this one

All the sins such as injustice, falsehood, hypocrisy are the results of this dependence This is a great disaster. Is money 'self' or 'alien' ? Dependence on the money is dependence or independence ? Think over it. This is a great misfortune that you feel independent while you are dependent You assume that, if you have money you may travel by train or air and buy anything which you wish; therefore you are independent But if you have no money, you are dependent, because you have to take money from others But we don't think whether we are free or dependent by having money. The fact is that the more money we have, the more dependent we are; and the less money we

have, the less dependent we are. Though it is evident that we may buy necessary things, if we have money. Without money we can't buy anything. So how are we free? Brother, we shall be free when we have no necessity of spectacles, food, water and clothes. We are real, so we can live without the so called necessities. But when will you achieve such type of independence? You will achieve such type of true independence, when you feel that you are different from the body.

When you identify yourself with the body, the necessity of the body becomes your own necessity. When a man gets married, he buys petticoat and nose ring etc He says that he needs them. If anybody asks him, "Do you wear petticoat and nose-ring etc?" He replies that he needs them at home Thus by having affinity with a woman, her necessity becomes his necessity. Thus by having the affinity of 'I'-ness and 'Mine'-ness the necessity of the body appears as your necessity This is an error. It is not your necessity at all, it is necessity of the body

Question :—I don't feel that I am different from the body How to feel it?

Answer :—Don't you know that you are real while the body is unreal? You are imperishable, while the body is perishable. How can you identify yourself with the body? Your error is that inspite of being real you assume your identity with the unreal body

Question :—We know this separation. But the knowledge does not remain permanently. What to do?

Answer :—If we want to maintain it permanently, why will it not remain so ? If it does not stay permanently, you are not sorry for it. This is a fact that you are different from the body—you have got this experience. A fact is always a fact But you don't have any regard for it—this is your error.

This is not a rule that we may get even the bare necessities of life by having a desire. We acquire the necessities of the body such as food and water by fortune automatically The man worries in vain for them Goswami Tulsidas has said that the maintenance of the body depends on fortune Therefore the body will be maintained as the fortune favours Why do you worry ? It will be maintained whether you make efforts or not Inspite of your best efforts, if the body has to die of starvation, it will die If it has not to die, it will remain alive even without any effort *

God has made provision to fulfil the necessities of the body But there is no provision to fulfil your ambitions. Pay attention to this point There is no provision for the fulfilment of your desires, but there is full provision as far as the fulfilment of your necessities is concerned The one who has given you birth has made full arrangements. Think over it whether we made any efforts for the milk in our mother's breast Is He, who made this provision,

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*प्रारब्ध पहले रचा, पीछे रचा शरीर ।
तुलसी चिन्ता क्यो करें, भज ले श्री रघुवीर ।

changed? Has he died ? Has He changed the old rule ? Therefore never worry for the maintenance of the body I don't forbid to make efforts; make efforts only to maintain the body. There is an affinity between the objects and actions, Therefore make efforts, do labour, but don't worry Think about God only. Only He deserves thinking and reflection. Thinking about the worldly objects is in vain and is merely a folly.

Just think over the four states of a motor-car. The first state is that it stays in the garage while neither the the engine works nor do the wheels move, both don't function.

When we start the engine, the engine starts functioning but the wheels don't move. When it is started, the engine functions and the wheels also move. While driving, if we see that there is a falling slope, there is no obstacle and the road is clear, we stop the engine but the wheels move and the petrol is not consumed These are the four states of the motor-car. Which one is the best of all ?

The best one is when the engine is not used but the wheels move. The worst one is when the oil is consumed viz the engine functions, but the wheels don't move. The best state is that we travel without spending. Now our worry is the consumption of the oil. To do action without worry is the movement of the wheels without consuming oil This has been mentioned in the Gita as the discipline of the disinterested action Your authority extends to work

only, but never to its fruit, let not the fruit of action be your object nor let your attachment be to inaction *

Never remain without performing the action Go on working but never have a desire to get the fruit Don't worry what you will get and how you will get it, because worry and desire have no affinity with the objects The objects have their affinity with the actions of the past or the present God is attained by thinking or reflection. Here we should understand that thinking is not action. Thinking or reflection means the desire to attain God—Realization God is attained by one's own desire and the objects are acquired by actions Therefore perform actions Why do you unnecessarily consume the oil by using the engine of worry viz why do you worry ? Why do you have a desire ?

There is one thing to understand. There are two states of the inner sense, one is worry and the other is thinking Thinking is necessary while worry is an evil.**

Worry ruins the intellect The work is to be done after thinking. When I say 'Don't worry', it does not mean that you should not think Thinking is necessary If a piece of work is done after thinking over it, it will be done properly. But if you worry, the work will not be done

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*कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ (गीता २/४७)

**बुद्धि शोकेन नश्यति ।

properly, there will be some error. The man who is worried loses his sense, therefore it is said "do not worry" Every work from the smallest to the biggest is to be done after thinking In the Gita the action which is commenced without considering the loss, violence and strength is called (tamasa) darkness attribute (Gita 18/25)

By worrying we shall fulfil our necessity—this is not within our power. If we think seriously we come to know that what we call necessities of the body are really not necessities, because when the body is not real, how can its necessities be real? You are real, therefore your necessity is real Your necessity is to attain God—Realization. This is your real necessity. Out of all the worldly desires, there is necessity only to maintain the body. It will be fulfilled only if it is to be fulfilled, otherwise not But as far as the necessity for God—Realization is concerned, if you wish, it will be fulfilled certainly because we have been given this human body only for this purpose

The human body has not been bestowed upon us to eat, drink and be merry It is neither for worldly pleasures nor for earning money It is mentioned no where in the sacred books that we have got this human body to earn money, or to make the body strong or to enjoy the worldly pleasures We have got this body only for God—Realization.

In attaining God—Realization there is a secret point which escapes people's attention There is a great error that we want to attain God—Realization, by spiritual

discipline, by depending on the body. In the spiritual discipline the sense of 'I' continues the same Until the sense of 'I' is identified with God, there remains detachment from God. All the spiritual performances are done with the sense of 'I'. Therefore God—Realization cannot be attained with the body viz with the mind, intellect and senses. Every human being has got the power of knowledge by which he can know that he is different from the unreal. Thus the man by using his knowledge, that he is different from the unreal, can feel his situation automatically in the real self.

Thus in the human body there is importance of this power of knowledge rather than the human shape.

By identifying ourselves with the unreal, because of our 'Mine'-ness and desire, we have given existence to 'I'-ness. We can root out this 'I'-ness by knowledge By rooting out 'I'-ness and 'Mine'-ness, desires will perish automatically Our main error is that by depending upon unreal things viz. by having our affinity with them we have assumed their existence. In the light of the knwledge bestowed upon us by God we can wipe out that error very easily and quickly.

SHRI HARI

20. To Serve All Without Selfish Motive Is Karmayoga, The Discipline of Action :—

The body has several limbs such as hands, feet and brain etc, which work to maintain the body. The functions of various limbs are different We give and take with hands; walk with feet. The functions of senses, life, mind and intellect are different All the limbs while functioning are engaged in the welfare of all. Similarly numerous creatures are there for the welfare of the society All of them together should be engaged in the welfare of the entire world.

Where we work with a selfish motive, there is an error. Suppose the hands, feet, eyes and ears function only for themselves, the body will not be maintained. In the same way, if every creature works with a selfish motive, the world can't run smoothly, because all the bodies are the limbs of the world

A creature can't be proved separate from the world from any point of view such as construction, element and patronage etc You can see with any point of view As the shape and the functions of the limbs of a body are different but they are limbs of the same body, similarly all the creatures of the world are the parts of a gigantic body, All the creatures, big or small, are its parts

Therefore being the parts of the gigantic body, we should work for the welfare of the gigantic body If we work for our selfishness, we commit an error

The birds and animals don't possess this knowledge whether they should work for their selfish motive or not. But God has bestowed knowledge upon men. Therefore they should not think to work for their self interest only A selfish person is always busy in bringing up his family, but noble minded people regard whole of the world as their family * This is humanity. The low minded people think, this is ours and this is others ** The mean and selfish people have such feelings while the noble minded people consider whole of the world their family. For them any creature whether stationary or moving is a member of their family like other memebers who live under the same roof

It is mentioned in the sacred books that all the creatures living in the house such as ants, flies and mice etc are the members of our family. They regard the house as their own The birds don't allow other birds to live at the places there they prepare their nests. There are so many houses in the gigantic house Every one has got one's own house To perform actions by thinking the house as one's own is beastliness. In the Bhagavata it is mentioned 'पशुबुद्धि इमाम् जहि' 'Give up this beastly intellect' To

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*'उदार चरितानातु वसुधैव कुटुम्बकम्'

**'अयम् निज परोवेत्ति गणना लघुचेतसाम्'

assume the worldly thing as 'I' and 'Mine' is beastly intellect. To have the sense of 'I' ness and 'Mine' ness is not human intellect.

The man with a human intellect regards the welfare of all creatures as his own welfare He has no personal welfare. Every one's welfare is his own welfare What is the reason that we are not making the spiritual progress quickly ? The reason is that we have a desire for our personal welfare. We want to maintain our personality viz detachment from God We want salvation, comforts, welfare only for ourselves, We work by having such a beastly nature and therefore we are not progressing quickly in the direction of God-Realization

God has decalared in the Gita "The men may give pleasure (prosperity) to the gods and the gods in return may give prosperity to the men By pleasing each other both of them may attain the highest benefit".*

The men worship the gods and give due regard to them and thus give pleasure to them The gods give men the necessary material to perform their duty so that they may worship them again. In the tenth couplet of the third chapter in the Gita it has been mentioned that Brahmadeva created living beings (praja) with the yajna (Oblation). Yajna means duty. There is the description of the duties of men and gods By saying 'creation of Yajna',

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* परस्परं भावयन्त श्रेयः परमवाप्स्यथ' (गीता ३/११)

Lord Krishna has pointed out the duties of men and gods. In the couplet 'the men may give pleasure (prosperity) to the gods', God is a denotation which means that the men should think and do actions for the welfare of all They should perform their duty towards all the creatures they are related to without expecting any reward. Thus by performing their duties the men will acquire the necessary material from the gods from other creatures automatically.

Therefore every person should serve all the creatures by performing his duty.

God has said in the Gita · 'Attain God—Realization by worshipping God in the form of all creatures by performing actions.'* The hands should serve all the limbs of the body by performing their actions The mouth should also do the same Similarly the stomach should serve by receiving and digesting the food. Thus the service without any selfish motive will lead to attainment of God-Realization. The selfish motive is an obstacle to attain salvation. Any kind of selfish motive whether of the family or person or class or country is worthless. The more noble-minded a person is, the more worthy he is The more narrowminded and selfish a person is, the lower he is. The things we possess belong to the society, and are for the service of all Maintain your body and serve all

* यतः प्रवृत्तिर्भूताना येन सर्वमिद ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धि विन्दति मानवः ॥ (गीता १८/४६)

the creatures. Don't regard the things as your personal possession for your pleasure.

Goswami Tulsidasjisays :—The aim of this human body is not to enjoy the worldly pleasures*, but to serve all the creatures Think over the thing how to give relief and comfort to others and how to do good to others In the eleventh couplet of the third chapter in the Gita, the men have been advised to give pleasure (prosperity) to the gods. There in the twelfth couplet, it is mentioned that the gods will give men' 'इष्ट भोग' the desired enjoyments. Generally the commentators take the meaning of 'इष्ट भोग' as the desired enjoyments, but in this context there is mention elsewhere about the attainment of God-Realization In the ninth couplet it is mentioned that the world is bound by actions other than that which is performed for the yajna It means that if the action is performed for Yajna, it will lead to salvation, otherwise there will be bondage.

In the eleventh couplet there is a mention to attain the supreme benediction. In the thirteenth couplet it is mentioned that the men who partake of what remains after the performance of the Yajna are redeemed from all sins viz. attain God-Realization Therefore where there is the context of attainment of God-Realization there it does not seem contextual that the gods will give the desired enjoyments

Therefore here the meaning of 'इष्टान् भोगान्' should be taken as the material of 'Yajna'. One meaning of 'भुज्'

* एहि तनुकर फल विषय न भाई। (रामचरित मानस)

root-word is to bring up and the other is to eat In the sense of 'to bring up' there is the word 'भुङ्क्त' which is 'परस्मैपद' 'while in the sense' 'to eat' the word 'भुङ्क्ते' is used which is 'आत्मने पद' Such type of sentences as 'अवनिं भुङ्क्त' and 'ओदनं भुङ्क्ते' are framed The root word 'भुज्' is used in both the senses 'to bring up the earth' and 'to eat rice', The word 'भोग' is formed in both the senses, Therefore where there is the topic of benediction or God-Realization, there the necessary things viz the materials of Yajna seem to be the appropriate meaning God in the twelfth couplet by giving the word 'भुङ्क्ते' has mentioned that the one who himself enjoys the material, which is given for all, is a thief If the materials had been given for the enjoyment of the man, and he had enjoyed them, it would have not been reasonable to call him a thief Therefore the man is not authorized to enjoy the material which he has acquired They are to be used for the service of all creatures - - - - - -

If in a house there is an earning hand who says that he alone will enjoy the income because he earns, will it be justified ? He says to his wife and parents, "all of you sit idle here I work hard and earn Why should you share my income ? I will enjoy myself" In these circumstances will the family function properly ? No, never. Similarly if we talk only about our selfish motive the routine of the world can't run smoothly But if we perform our duty without any selfish motive, the routine of the world can run smoothly Therefore God in the sixteenth couplet of the

third chapter has condemned the person who does not perform his duty. If the man performs his du.y, salvation is self-evident. Duty has its affinity only with the welfare of others. To desire and act for oneself is enjoyment, not duty.

There is bondage for a man, if he does not perform his duty properly and sincerely; otherwise salvation is self evident. Whatever we possess, we have acquired from the world. Food, water, clothes, air, residence etc. we got from the world. Even the richest king or emperor can't claim that he can maintain his life without getting service from others. No one can maintain his life without the help of others He moves on the road. Has he constructed the road himself? He takes rest under a tree. Has he planted the tree? He drinks water Has he dug the well? It means that every one has to acquire from the world We have to acquire service from the world to maintain our body. Therefore if we really deserve to be called men, we should give more to the world than what we have acquired from it, we should work for the welfare of all. When we depend on the noble mindedness of others, we should also be noble minded God-Realization is attained by being engrossed in the welfare of all beings* Therefore we should perform our duty keeping in mind the welfare of all beings

* ते प्राप्नुवन्ति मामेव सर्वभूतहितेरताः (गीता १२/४)

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ERRATA

Page No.	Line No.	Incorrect	Correct
Wherever it occurs		Worldy	Worldly
2	6	rememberance	remembrance
8	6	and	by
8	24	descented	descended
10	8	does	do
12	1	prevades	pervades
15	7	throughts	thoughts
15	17	cradicate	eradicate
15	19	ensnare	ensure
15	28	know	knows
22	6	yorself	yourself
25	4	stiritual	spiritual
38	8	when	whom
39	6	Continously	Continuously
42	13	occured	occurred
42	13	revereal	several
46	12	dobt	doubt
48	19	experince	experience
50	15	may	many
52	4	emralds	emeralds
56	12	imentity	identity
59	17	your	you
62	7	prevades	pervades
64	14	rememberence	remembrance
88	2	your	our
89	6	hold	behold
116	4	enclaim	exclaim
127	7	Excellant	Excellent
127	20	stead	steel
137	8	selfness	selfless
150	19	He	It
158	5	kaleiodoscopi	kaleidoscopic
167	21	there	where
169	14	decalared	declared